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From Primary  
School to University

ACHIEVEMENTS AND TRENDS



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# Teaching on Christ for School-Children

## 6-14 Year-Olds

by Klemens TILLMANN

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*Member of the New Catechism Commission, Munich*<sup>1</sup>

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*The following thoughts, first submitted to a small international study group, are based on the observations which inspired the new German catechism. Attention must be drawn to the fact that German primary schools cover a period of 8 school years for children 6-14 years old.*

The question: how to teach Christian doctrine according to different ages cannot be dealt with here in detail. It would lead us beyond the scope of this article, and moreover, be unnecessary, as so many aspects of the question are well-known. Our aim is to keep to the main track, develop essential points, point out defective features and set them in their true light.

### I. DOCTRINAL TEACHING IN THE FIRST SCHOOL-YEAR (AGE 6)

#### 1. *Religious Situation of the Children.*

The religious situation of the children as they enter their first school year varies. Some have made their First Communion, know a good deal about Jesus and have entered into personal contact with Him. Others know nothing of faith or religious life. Some have a few Christian notions, but these are hazy; for instance, they can only think of God as the crucified Saviour. The catechist must take these variations into account.

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1. See biographical note in *Lumen Vitae*, XI (1956), p. 605. — Address: Klugstrasse 91, München 19, GERMANY.

## 2. *The Immediate Task.*

1° *Basic Principle.* — Religious instruction in general, and Christology in particular, must be given in such a way from the very outset that no ulterior correction is necessary, only further development. Avoid any deviation or adaptation at the expense of truth. All must be true and exact, even simple and childish explanations.

As a general rule, the central and essential truths will first be dealt with, then the less important truths. For first impressions are lasting and mark forever the image which the child has of faith. This applies particularly, of course, to pre-school days.

2° *The Principal Theme.* — In the first lessons, the religious orientation of the milieu must be considered, which will reveal the children's knowledge and experiences and help to classify, explain and develop them. The catechist then proceeds to the main truths of our faith, of which Christology is one. Its essential theme is the *person of Jesus*, which must emanate from the simplest Gospel stories, and *Redemption*. These themes will frequently be linked with the liturgical cycle by explanations and stories of the feasts of the year.

3° *The Course of History as Framework.* — Historical details are not sufficient. It is necessary to give, preferably at the outset, a general view of the history of our faith, the simple and sublime story of our salvation of which the theme is : God, who created the world, sent His Son Jesus to bring us the Good News. Jesus said : God invites you all to the heavenly wedding feast in His Kingdom. One day He will come Himself. He will create a new heaven and earth, and will put everything in its right place. Then the Kingdom of God will be present and we shall be always near Him. God sent this joyous message through his Son, that we may rejoice and prepare for the great day. Men killed Jesus. But Jesus rose again and ascended into Heaven. And now He disposes all in heaven and on earth in view of this great day for which we also must prepare. When He comes, He will lead all the elect to His Father and we shall live for ever with God.

4° *Value of this Historical Framework.* — This history is of great value to the children. It gives them a simple and clear understanding of our faith in its entirety. At the same time they grasp with gratitude its atmosphere of joy and happiness and are led to an attitude of expectation and preparation.



They also find in this history a way of co-ordinating what they learn : doctrine on God, on Christmas and the death on the Cross, etc. Even Baptism and the Eucharist become inserted in it when the children understand that they are Christ's means of preparing us for His Kingdom. It is important also because it affects their notion of Christ ; they learn not to consider Him only as God, only as a child or only as the Crucified. They see the whole Christ and understand Him in His actions. <sup>1</sup>

5° *The First Religious Handbook* — must therefore contain this fundamental history, either at the outset or as the introduction to the New Testament.

## II. CHRISTOLOGY FROM THE SECOND TO THE FOURTH PRIMARY GRADE (7-9)

### 1. *Continuation of the Subject.*

During the next three years, teaching on Christ will be amplified by stories from the Bible on the Divine Saviour, stories which will be studied with the children. The children must be urged to think. They know that Jesus is the Son of God, but they know also by the stories they have heard and the pictures they have seen that He has lived as man on the earth. The exact explanations of the catechist have given them a true idea of Jesus though they may not be conscious of it. But they cannot co-ordinate these two notions. It is now time to explain to them in their own terms that Jesus is true man and true God.

### 2. *The Humanity of Jesus.*

Avoid a very frequent unilateralism. Too often the divinity of Jesus is stressed unduly ; this tendency originated in the struggle against arianism. Thus certain expressions of Holy Scripture seem to contradict the faith. When they hear it said that " God has raised Him up from the dead " (Acts, II, 24 ; Rom. X, 9) they want to say : But He is God Himself ! When Jesus drives out the devil

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1. It is a mistake to think that infants must be told first about the Child Jesus rather than about the Heavenly Father or Jesus. The natural attraction of a child is not towards other children but towards adults : his own parents. It is acting according to their own nature to tell them about the Heavenly Father or His beloved Son Jesus presented as an adult. Moreover, there is the risk of imposing a first or unilateral impression which will have unfortunate influences in later life.

by the Spirit of God (Matth. XII, 28) they want to say: Can't He do it without?

For them, miracles are not signs of the coming of the Kingdom, but these accomplished by Jesus with the Holy Spirit and willed by the Father are above all proofs of His divinity. Jesus led by the Holy Spirit into the desert (Matth. IV, 1), the child Jesus growing in wisdom (Luke II, 52), these aspects of the man Jesus often trouble their faith. We must therefore introduce into the first catechesis constant evidence of the humanity of Jesus, which, according to the Council of Chalcedon is united "without being absorbed into," with the divinity. Then only will they understand why He is master and model as well as "the only mediator between God and men" (I Tim. II, 5) and this is essential to an understanding of Christ. It is not advisable to lead children to rely only on the intercession of Our Lady, even though they are told of Her universal mediation, and to see in Jesus only God. They must come to Jesus with their best feelings of trust, abandon, love, and they must know that He will lead them to the Father. Surely that is the essence of the fundamental order of Christianity.

### 3. *Christ in the Teaching of the Sacraments.*

At this age, instruction on the sacraments should be maintained in the general framework of the faith. Expressions like: "Jesus reigns from the Tabernacle" or "He reigns from Heaven on high" — "the poor prisoner of our Tabernacles," must be avoided. Jesus is there in perfect freedom and not to be pitied. Do not ask: "What does baptism operate?", but "what does Christ operate in baptism?" Children must realize always that Christ is on the right hand of the Father, reigns from Heaven on high and as such acts in the sacraments. These must always be regarded as instruments of the person of Christ who acts Himself through them. They must further be considered as means of His action: through them He purifies us for the Heavenly Banquet, He feeds us on our way and gives us a beginning of the celestial joys, etc.

In the apses of ancient churches, Christ in His Majesty contemplated and dominated all in the church. This same image should dominate the children's notion of the action of the Church.

### 4. *Pictures of Christ and the Children's Prayer.*

It is not advisable to employ only the image of Christ Crucified. Pictures of Christ friend of children, the Good Shepherd, the Risen Lord, of Christ the King should also be familiar to children. They

should invite them to converse affectionately with Jesus. In addition, pictures of biblical scenes should be used : the Lord when He multiplied the loaves, the Transfiguration, the cure of the sick, etc. But in the mind of the child the image which should predominate is that of the Saviour on His Seat of Glory in Heaven, of the Saviour who lives between the Ascension and His Second Coming, but Who is close to us, even " in the midst of us " (Matth. XVIII, 20), Who showed Himself in His paschal apparitions and Whose presence is revealed in Apoc. II, 12-16.

We have, unfortunately, no prayer addressed to Christ which could be regarded as a fundamental prayer, like the Pater and the Ave Maria. We recommend the following text which is very well thought out, finds constant application and has proved very useful : " Praise be to Thee, Jesus Christ Our Lord, Son of the Living God. Thou art the Redeemer of the world, Our Lord and Our Saviour. Come Lord Jesus, help us to live close to Thee and to attain one day to the Kingdom of Thy Father. Amen. "

### III. CHRISTOLOGY FOR CHILDREN OF 10-13

#### 1. *What Children Need.*

From 10 to 13, children learn for the first time to recognize in the catechism the Faith as a systematic whole. They have at the same time the use of the School Bible. The aim of Christologic instruction during these years is a deep knowledge of the Person of Christ, of His Doctrine, of His Being, of His Redemptive Work, so that more intimate personal contact with Him may be established.

#### 2. *Repartition of Matter : Two Possibilities.*

The matter to be taught can be divided in various ways :

*First Division.* — Based on the important difference between Christ living on earth, Christ in history, Christ glorious in Heaven. On the one hand, the children must be acquainted with the historical Christ. He calls for friendship and intimacy, this image reflects in rich colours the passing biblical events, one sees Him and in some ways expects Him. On the other hand, children must be led to the glorified Christ. He is the same who lived on earth — His wounds are the marks of His history on earth ; but He is more, He is " Spirit and Strength, " He is the Presence, He Who acts now. His action has become universal. He is now in a concrete manner with the



children, exercises His action on them, loves them and accepts their love. This is the image of Christ according to St. Paul.

Catechisms for the young must always associate these two figures : what children have learnt of Christ living on earth through the concrete features of His sojourn amongst us, they must transfer to the Christ living in glory, to Whom they pray, Whom they encounter in the Divine Eucharist. Thus the image of Christ becomes complete, living and true.

*Second Division.* — The two books used by the children : the Bible and the catechism, allow for another repartition of the matter : on the one hand, a study of Christ in the Gospels ; on the other, a systematic instruction on Faith. We will now examine these two methods of teaching the doctrine on Christ.

### 3. *Study of Gospel Stories.*

In Scripture lessons, texts and contexts should be explained to the children with directives which have a life-long value. They then find in the book the texts which have been commented in catechesis. The interest of this form of teaching lies in the composition of the figure of Christ, in a richer and deeper knowledge of His concrete being, of His words. The knowledge of Christ constitutes the decisive base of the relations of children and adolescents with Him, as also of their whole religious and moral life.

It must be noted that here we are not concerned with mere school matter but with the Doctrine of Salvation. We must throw light on what is new, striking, moving, wonderful, what fills with joy and calls for a choice. As Christ's hearers were amazed at His words and forced to a decision, so children must feel that when they know Jesus they cannot remain as they are. They must change. That is why, in the choice of lessons, we must foresee the decisions of which the children may be capable, and the parts of the Bible — for instance certain passages of the Sermon on the Mount — may have to be reserved to a later date, not on account of difficulties of understanding, but because of the immaturity of children and their incapacity of option.

### 4. *Christology in Former Catechisms.*

While nothing very important need be said on scriptural teaching, such is not the case on catechesis.

If we examine what former catechisms have to offer in the way of Christology, we find that their teaching is very notional and



abstract. They give a very imperfect image of Christ, particularly vague with regard to His Nature and the Doctrine of Redemption. They often include it in the explanation of the various articles of the Creed. The second article declares that Jesus is true God ; the third explains that He is God and man. Then follow the most important points relating to Our Lady and the aim of the Incarnation. The fourth article speaks of the efficacy of the Saving Passion of Christ ; the fifth of His Descent into Hell and His Resurrection from the Dead, the latter as proof of His Divinity and pledge of our future life. The sixth article teaches the fact of the Ascension ; the importance of Salvation is explained but frequently the action of Christ from Heaven is not even mentioned. The seventh article gives a brief explanation of the Last Judgment, which will be dealt with at the eleventh article.

This method is ill-adapted to children. The biblical and catechetical matter are, so to speak, out of focus. In the Scripture lessons they hear unconnected stories without extracting from them anything of universal value. In the catechism they are presented with an abstract conception of Christ, a general view of Christ important for their Faith and their life. Ask children, for instance : how can we imitate Christ ? They have no idea, for they cannot imitate the life of Jesus they have learnt in Gospel stories : cures, sermons, death on the Cross. And dogmatic catechism gives them no light on this. Again, the conception of the ‘ Kingdom of God ’ which occurs so often in the Bible is hardly ever mentioned in the catechism.

##### 5. *Actual needs of the Catechism and the Teaching of the Catechism.*

If we wish to avoid these pitfalls, we reach the following conclusions :

1<sup>o</sup> *the teaching matter* of the catechism must not primarily be the articles of Faith, but Christ Himself, His Person and His Work as revealed in the New Testament (not only in the Gospels) and in the living testimony of the Church.

2<sup>o</sup> *the basis of the instruction* must not be a theology which deals mainly with truths formulated on the occasion of heretical attacks, but takes its dimensions from the object itself ; a theology not content with drawing barriers and guarding against error, but striving to transmit truth in its plenitude (see the “ *Mysteria vitae publicae Jesu* ” of St. Thomas Aquinas, The Exercises of St. Ignatius of Loyola or the Papal Encyclicals).

6. *The Attempt of the German Catechism to Fulfil these Needs.*

1° *Teaching the Person of Jesus.* — A. *Wishes expressed* : 1) a more vivid presentation of the personality of Jesus ; 2) a greater attention to the teaching of the Church ; 3) a more concrete base for the dogma of the divinity of Jesus.

B. *Fulfilment of these wishes.* — Remember a fundamental pedagogical rule : go from an isolated and concrete fact to the common value, from intuition to concept, from the action of a person to his being and nature. This didactic rule corresponds exactly to the manner in which the Synoptic Gospels lead us to the person of Jesus. At the beginning of His public life we see Him first announce the Good News of the Kingdom of God and perform miracles ; later we perceive His doctrine above all when His disciples question Him. Gradually His own personality tends to take the first place, His personal sanctity and His nature are brought into light. The first part of the new German Catechism is conceived on this pattern.

The first chapter is entitled : “ Jesus-Christ has announced the Kingdom of God ” (C. 22) ; When someone teaches, men ask : does he do what he teaches ? Then they look on the life of Jesus, His orientation, His sanctity, which make Him our model. This is dealt with in the two following lessons : “ Jesus lived only for His Father ” (C. 24) : They form an organic unit and lead to the very centre of the catechism ; for the offering of Jesus to His Father and His devotion to men, manifested so luminously in the Sacrifice of the Cross, are continued in the functions and the actions of the Church and represent the perfect accomplishment of the First Commandment and the foundation of morality, for they show us the way of following Jesus. When we have thus contemplated the sanctity of Jesus and His Sacred Heart, we ask ourselves : Is he God who teaches with such authority, who is sinless, holy, perfect ? The 26th lesson answers : “ Jesus Christ is Son of God and true God. ” In teaching in this way the relations of Jesus with God, the conditions mentioned above are fulfilled and the foundations of the doctrine of His Divine Filiation are laid.

After this simple and global study, we reach, as in the Creed, this question : in what consist the actual relations of the divinity with the humanity ? This matter of hypostatic union is dealt with in the following lesson, together with the Incarnation and its meaning. It says : “ The Son of God was made man for us ” (L. 27).

Then occurs the first Marian text : " The mother of the Saviour is the Blessed Virgin Mary. " (L. 28).

2<sup>o</sup> *The Doctrine of Redemptive Death.* — A. *The Reason of the Redemption.* In most catechisms, the advent of the Saviour and, therefore, of the Redemption is solely the consequence of the fall of Adam, the impossibility for men to attain Heaven on account of the original sin. This form of presentation has its drawbacks. The fault and its penalty occur in a distant past, before our children were born. Psychologically, the reaction is : The Redemption does not concern me personally. Like someone saying : " This bridge was destroyed in 1945 and rebuilt in 1950 " — An assertion of small interest to the passer-by, while if he is told : " This bridge is blown up, you cannot go across ", he becomes interested as it affects his life.

Neither does Jesus base His teaching on the fall of Adam or the notion of " original sin. " These words do not appear in the Gospels. No, Jesus talks to real men sitting around Him and shows them that they cannot stand before God because of their wickedness (Matth. VII, 11). If in catechesis we start from the personal guilt of man, children will " feel " the need of redemption.

The personal culpability of men appears clearly in their rejection of Jesus. It is referred to as " the second original sin. " This is why the German catechism uses the doctrine of the concrete culpability of man to introduce the dogma of Redemption. The 29th lesson reads : " The Son of God was rejected by the Leaders of the Chosen People. " This lesson shows the sin of the Leaders, the failure of the Apostles and so reveals the personal sin of man which has its root in original sin. The motive of Redemption is established and children become aware of the need of Salvation.

B. *The Passion of Our Lord*, requires few explanations. Stress is laid on the obedience and love of Jesus to the end, rather than on physical suffering. What weighs in the balance is not so much physical suffering as interior purity, sanctity, the perfection of the gift (Rom. V, 19). Victory over Satan is also mentioned. A special lesson deals with the Sacrifice of Christ on the Cross, and the notion of sacrifice is gone into even before it is approached in the lesson on the Eucharist.

3<sup>o</sup> *The Doctrine of the Glorification of Christ.* — A. *Its Meaning.* — In the minds of the faithful, the Passion of Jesus has a much greater value than His Glorification. The Cross has become for them almost the only symbol of Christ ; the image of the Risen Christ o

of Christ the King only occasionally occurs to them. The paschal sense is missing : I am saved, I am baptized, I have risen in baptism and carry within me the premises of future glory. Many look on the liturgy of the Paschal Vigil as something new and strange. The parallel expressed in the paschal preface, or in the Epistle to the Romans, IV, 25 — “ Qui mortem nostram moriendo destruxit et vitam resurgendo reparavit ” has no meaning for them.

And yet, the Resurrection of Christ is truly, together with the death on the Cross, the principal event of Salvation, for it is the origin of grace and glory for Christ and for us. *For Christ* it means victory over sin and the devil, suffering and death, it means also the Father's acceptance of the Sacrifice and its wonderful reward, continued by the Ascension, perpetuated by the power of Christ, the second Advent and the consummation. *For us* it is the glorification of our Head which, passed on to the whole Church and to each of us through baptism, makes us participate in His new life. It is the prelude to the gift of the Holy Ghost, the action of Christ in His Church, in the Sacraments and through them in us. It is the beginning of our Resurrection and the fulfilment of our expectation. *For the young* the two aspects are important. On the one hand children must be brought to living relations with the divine Crucified, and see in the Cross the gravity of sin, the infinite love of God for us and the perfect love of the Son of man for God and for His neighbour. On the other hand, the Resurrection must awaken in them the joy of belonging to the Risen Christ, of entering into a new life, of taking their stand between the decisive combat of Calvary and the final victory over the devil on the Last Day. This contributes also very considerably to a true understanding of the Mass. In it we must see less the re-presentation of the Sacrifice of the Cross than the encounter with the Risen Christ. By His paschal apparitions, which throw a bridge between His existence on earth and His existence in Heaven, He wishes to show His disciples how, after the Ascension, He remains with them in the Eucharist even though they no longer see Him.

B. *Application in the German Catechism.* The 34th lesson deals not only with the bread of the Resurrection, but explains its deep significance for Christ and for us, notably in baptism and on the day of our own rising. Thus the Resurrection of Christ appears as an event of salvation of which we live. The 35th lesson considers the apologetic aspect of the Resurrection.

The Ascension also (L. 36) takes on a new meaning, as the sequel of the Resurrection, the arrival of the first man, the Head of humanity at the goal. It is the triumph of the King-Saviour, His accession to



the throne and coming into power, the beginning of His saving action throughout the world and the preparation of our eternal home.

The 37th lesson attains a central point ; it deals with the action of Christ from Heaven : " Jesus-Christ is our Lord. " If we ask the faithful or the children : " What does Jesus do in Heaven ? " we normally discover that something is missing in their faith. This lesson remedies this and shows the threefold activity of Jesus in Heaven. As Doctor, He calls and sends His messengers, tells them what to say, opens the hearts of the hearers. As *High Priest* He glorifies His Father, is our mediator, offers Himself in the Mass, sanctifies us by the grace He gives in the sacraments or in other ways. As Pastor and King He controls the world's destiny and leads each of us to the end, until He manifests Himself visibly.

This is an important doctrine. The children learn to know Christ not only as a personality in times long past, but as living and acting now in the whole word and in all times. They see also that the living figure of Christ presides over the sacred life of the Church : preaching, worship, sacraments, pastorate. In Him is all divine power and from Him all initiative ; His infinite power will win infallibly.

We come to the last lesson on Christ : " Jesus-Christ will return " (L. 38). This is not necessarily the last of the truths to be taught, but it is the conclusion of the doctrine on Christ. It is the end of His abasement, of His reserve. The whole story of His life is directed to this. The preaching of Christ alone has not saved us, the sacrifice of the Cross is not the whole event of salvation, and the Resurrection is not the end. At His Second Coming Christ will achieve His work. That is why He says : " Look up, and lift your heads ; it means that the time draws near for your deliverance " (Luke, XXI, 28). Only when we contemplate His return do we fully apprehend Christ. Then He will come as a judge, the Lord of all power. No one will escape Him and all will submit to Him ; all those who have served Him will enter with Him into eternal beatitude.

Then His word only will count, His life and example will be the only standard. Sin will be definitely condemned, suffering and death for ever conquered. It will be the final victory over Satan. Christ will be glorified before all men and receive the honour due to Him. His glorious life (except for the damned) will penetrate all creation and Heaven and earth will be renewed. Christ will then hand over to His Father the redeemed Creation : " so that God may be all in all " (I Cor., XV, 28). This teaching impresses on the children the necessity of belonging to Christ. They become aware of the final victory of good and understand that they must lead their life in consequence.

*7. Summary.*

The catechism must convey this great and moving figure of Christ : His contact with humanity in His public life ; His love and devotion unto death ; the figure of the glorified Lord, dispensing grace and life, of the high priest of our liturgy. The catechism must show the Lord ruling the Church and dominating the history of the world, ready for His Last Coming ; He who will judge, accomplish all, and lead to the Father with Whom He reigns.

This doctrine, heart of our Faith, has as a background the majestic figure of Christ over the altar. It is at the base of our living contacts with the Christ of our Christian Life, all religious teaching must end there.

#### IV. TRUE AND FALSE CHRISTOCENTRISM

We have made it clear that Christology is the heart of the teaching of faith, that Christ is the centre of Faith itself. He is the centre because He is mediator between God and ourselves, also because all truths have in Him their meeting point. In the study of each truth we must refer to Christ. Theology in its essence must be what Christ teaches us of the Father. The teaching of the Church must present Christ as the Head, the Lord living and acting in His Church ; the children must see in the sacraments instruments of salvation. In moral teaching, Christ is Master and example, and also source of all Christian life. In eschatology He also holds a central place. Faith must be Christocentric, all lines converge to one point, the living heart of the whole organization.

Christ is the centre, but not the end or the goal. This goal is God to Whom He leads. Christ is the centre but it does not mean that all prayers must be addressed to Him. The Church prays " Almighty and Everlasting God through Jesus-Christ Our Lord. " Neither is Christ the centre of gravity drawing all things to Himself : God is and His Kingdom. Any deviation from this conception leads to a distorted Christocentrism, in which Christ is neither centre nor mediator but the end which throws all truth and reality in the shade.

A sound catechesis requires of the catechist a strong organic view of the Faith, he must see and teach Christian Truths in their relations with one another and in proportion with all Christian teachings, according to divine revelation ; with the clarity, simplicity, harmony and unity which make them understood, with the simplicity and devotion which make them lovable to the simplest among the faithful and insert them into their lives.

# The Teacher of Religion His Interior Life, His Teaching

by † Émile MERSCH, S. J.

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Namur, Belgium*<sup>1</sup>

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## I. OUR TEACHING MUST BE VIVIFIED BY OUR INTERIOR LIFE

Studies, it is said, claim the whole of man : and, it could be added, teaching even more so : to form the souls of others, one must surrender one's own.

What is true of all forms of teaching is eminently so of teaching relating to the interior of the soul, and what reaches deeper into the soul than religion ? To a far greater extent than in any other branch of learning, the teacher of religion must give heart and soul to his lessons and make them an act of his interior life.

If he speaks of this "one only necessary thing" in correct but cold, logical but impersonal phrases, his very manner sets at nought the fundamental reality of his words, and far from introducing his pupils into the sanctuary of truth, he leads them away from it.

God knows how much our younger generation is saturated with words, phrases and conventionalism. These excessive and vibrant psychologies, these unsubtle mentalities who have learned to look at everything, to experience everything, need reality, activity, and strength. Will they be won over by an inert, exterior Christianity, exterior to the realm of thought, to the life of the spirit and its tragedies, a Christianity relegated to some corner of the memory like a museum piece ? Will an excursion among the dead, bring them to meet the "Living One ?"

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1. This text appeared in *Problèmes d'éducation religieuse* (III<sup>d</sup> Int. Congress of Secondary Catholic Education, Luxembourg, 1936), Bruxelles, Van Muysewinkel, a volume long since out of print.

Their call for strength is only too justified : to face up to the long road they have to tread, a powerful viaticum is needed, the whole dislocated world is there for them to rebuild.

Their need is not just secular. The desire to understand, the hunger for the living truth, the longing to be engulfed into the very life of thought through doctrine, is instilled into souls by Christ. Did He not come to cast fire on the earth, a fire which must burst into flames ? That fire is not only for the will, as if the intelligence could remain dormant. The Word is not described as such without reason, and the Light is not there to be smothered. Light He is, true light, light of life, light of the world, *lux vera, lux vitæ, lux mundi* — the Lord wills that His followers should thirst for truth, long to see.

And indeed not just anything ! Nothing of these eternal splendours are shown when one has outlined a few synoptic sketches or a few precise summaries ; these filetred lights are extinct ; what is needed is the brightness of plenitude and perfection, that light, the vibrations of which are the pulsations of the spirit.

Religious instruction, as we said at the outset, calls for a vital interior spirit, because it is the testimony of one living soul, which it passes on to other living souls at the beginning of their intellectual life, that they may be quickened by it. It calls also for this inner spirit because it testifies to Christ, because it is the expression of a supernatural life infused by Christ himself, because it corresponds with a need for life inspired by Christ himself, because by showing Faith as the foundation of supernatural life, it becomes the source and the guidance of life.

It calls for this inner spirit — to go further — because it is the communication of a life which is life itself, pure light and total life : the life of the Trinity, of the radiant Trinity, diffused in humanity.

Thus religious teaching must be wholly inspired by the interior life : because it is teaching, because it is religious, because it is Christian, because it is linked with Christ, with the Trinity.

All is summarized in these last two points.

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Religious teaching is not only social and human, it is an essential function of the supernatural organism. The Church, Mystical Body of Christ is a collective living being, living a life of knowledge.



It requires the constant insertion, maintenance of doctrine ; teaching, religious teaching is required, in order that Christ, in His members, remain always in knowledge.

These are bold formulae, and yet feeble ! For after all, they are only dim reflections of the great truth of Christ who knows in his own, and through and in them acts, prays, loves, and suffers. All in Christianity comes from Christ, all must be known in Christ to assume its significance and bearing.

The prime principle of Christian teaching is the effusion of light and understanding which operates within the Trinity, of which the term is the Word, the Son. It is this very effusion and none other, the one only, the eternal, the necessary effusion, which, in the Incarnation, takes place in the Man-God. This same effusion must, by means of baptism, grace, faith, the Church's preaching and Christian teaching, flow into each soul and in the whole universe : *Euntes ergo, docete omnes gentes.*

This is the mandate of all religious teachers and the life-spring of their apostolate. " All authority in heaven and on earth, he said, has been given to me ; you, therefore, must go out, making disciples of all nations. " <sup>1</sup>

The Encyclical *Divini illius magistri* <sup>2</sup> declares over and over again : a teacher of religion is not so only by name, he has a vocation, a mission, a greatness, which are connected with the trinitarian mission : " I came upon an errand from my Father, and now I am sending you out in my turn. " <sup>3</sup>

This sacred mission is laid on the religious teacher by the Church's magisterium which seals it with authenticity, by the parents who entrust their children to him.

For parents have also a mission in the Church. They have it indeed because the teaching Church gives it to them and imposes on them their parental duties. But their mission has a deeper significance, which is not affected by any positive decision of ecclesiastical superiors, even though it is rooted in the very structure of the Church. They have a mission because they are parents ; as parents they must give, or provide for, their children's education ; as Christian and Catholic parents they must give, or provide for, a Christian and Catholic education. Their baptism, their membership in the Church and above all their marriage, in other words their membership in the Church precisely in their quality of parents,

1. *Matt.*, XXVIII, 18.

2. *Acta Apostolicae Sedis*, t. XXII, 1930, pp. 53, ff.

3. *John*, XX, 21.

confers on them the qualification and authority required by this work.

It is the mission of parents, this mission of the Church, which is taken up by the teacher of religion. It reaches beyond the duty of each human generation to transmit to the next the humanity which it has inherited from its forebears, with all the cultural and intellectual progress it may have made ; it is the life of Christ, the intellectual life of Christ, the light of eternal life, which he is called to transmit faithfully. This transmission is assuredly the highest of human necessities ; but it is also a divine necessity. So the mission incumbent on it is indispensable, capital, vital.

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Vital : the acquired knowledge it has to transmit has a life apart from the mind which thinks it ; for dead languages, sciences, mathematics are nothing as long as we do not think about them. It is a life, which, even though expressed in terms, has the power to animate these very terms, exists even when they are not repeated ; it is the life of Christ as light. And this life is the plenitude of life : Christ is a mystery of life, a life infinitely human because rooted in the divine ; the Trinity is a mystery of life, a life totally interior and completely boundless. This life flows into us, not seeking some precarious warmth which it lacks, but generating in our thought and in our will a source of inner expansion which otherwise we could never have known.

It is clear that to testify to this life — to teach religion — one's whole life must be permeated with Christian thought and doctrine as intensely as possible. Not just one's own intellectual life, but the great life of Catholic Truth.

We are sent to teach, this is the long and the short of it, and this mission is our prime duty ; it is our function in the Mystical Body and in the Church of Christ, and this function gives meaning and colour to everything else. Each of us is a messenger, a witness, the organ and the instrument of a higher life, which sustains him, but reaches far beyond him : if we maintain this attitude, and only then, we shall have the right spirit and strike the right note.

## II. WE ARE SENT BY CHRIST AND BY THE CHURCH

A messenger, the teacher of religion does not come in his own name, does not speak for himself. *A meipso non veni, mea doctrina*

*non est mea, sed ejus qui misit me.* The beginning of this message is not in his soul but in Christ ; or rather, it is in his soul because Christ is there. And the beginning of Christ and of his doctrine is in God : *quae audiivi a Patre, haec loquor in mundo.*

A messenger. Greatness of function in a lamentably insufficient person ; but above all greatness so great and so potent that it inspires the poor instrument it assumes. A chipped arrow, yes, *sed in manu potentia* ; a ragged brush, yes, but in the hand of an artist ; a sinner, yes, but the Holy of Holies makes his activity His own.

Let the teacher therefore go, like the deacon, in the name of God and of His Christ, with the blessing of the pontiff bearing the Eternal Gospel ; and let all be silent to hear the word of life, the word by which all things were made : *Per unum verbum omnia et unum loquuntur omnia, et hoc est principium quod et loquitur nobis.* To diffuse the divine life, is surely a sacred function, and the place is holy where God ceaselessly descends in the thoughts of man and where the living temples of the Spirit are formed.

What a life in unity, then, that of the priest teacher, between his Mass and his splendid profession. Let him teach as he celebrates, celebrate as he teaches. If he reflects on what he has to say, when he offers the Holy Sacrifice, it is not a distraction, it is his way of offering. Did not the Redeemer die that we may have life, and is it not life to know, to know the living God and Him whom He has sent, Jesus Christ ? The sacrifice is in memory of Him : *Haec quotiescumque feceritis, in mei memoriam facietis* ; let our memory be such as to help us to announce fitly the death of the Lord ; let us not hesitate to receive communion in order to be, if I may venture to say so, well filled with our subject. The two fit each other and the *Ite missa est* repeats the *Euntes ergo docete omnes gentes* : Christians, now more than ever Christians, are sent back, as Christians, to witness to their Christianity in all the actions of their life ; and how much more priests, to fulfil, in this very Christian action of theirs, their task of announcing the Christian word. *Tu autem, annuncia regnum Dei.* Bred in truth, shout it from the housetops ; be the voice of Him who lives in thy soul. pressing thee to speak, urging thee to give life in giving light.

But in this voice of thine, His must be recognized : he who is sent must reflect Him who sends ; he must reveal His dispositions, be like to Him, repeat His words. Every Christian must be another

Christ ; but the Christian who announces Christ and proclaims this mysterious likeness must be even nearer the divine image.

The teacher of religion must seek above all, in the divine Master, the admirable archetype of those who preach and teach, he must see Him preach His doctrine, and weary, preach again, give Himself to His audience, explaining over and over again, leaving Nazareth and His Mother to announce the Kingdom of God. And so seeing Him, not as a past and surface model, He will appear as a perpetual leaven, enlivening His messengers, a principle of activity present in them to continue through them His undying teaching. *Oves meae vocem meam audiunt*. That is what will form the mentality and attitude of the one sent, but only of that messenger whose deepest interior life rests on Him who never ceases to send him forth, through an active and transforming mission.

Parallel with this interior call, or rather one with it, guaranteeing and enlivening it, is the exterior mission. The teacher of religion is delegated by the Ecclesiastical Authorities, he holds his mandate from the Magisterium, and here it is Christ Who acts. Thus, of itself, and taking for granted those human cooperations which it does not replace, but stirs up, such a mandate is efficacious ; it guarantees the interior ability, the attachment to those sources which bear their own strength, for it is the teaching of the Master Who speaks within their hearts.

This results in an ecclesiastical spirit, an ardent cooperation of the whole interior life with the Church of God : the joy and pride of belonging to her, of being delegated and watched over by her — true interior Catholicity.

It is also a paternal spirit. The teacher of religion is not only sent by the Church through the hierarchy, he also stands for Christian parents who have chosen the school where he teaches. He is the priest, but he stands also for father and mother. To visualize clearly his mission, he must think not only of the pastorate, of the needs of parishes and corporations, but also of the life and spirit of Christian families. To a greater degree than anyone else he must be paternal, kind and firm, entirely devoted, he must lovingly aim at fostering, forming, educating, at giving to God little Christians, true Christians. He has of course to take into account the requirements of collective teaching and school atmosphere, adopt the school curriculum. But he must maintain, in Christ, a vital relation with home life, and it is quite possible — even desirable — that the child may feel more at home in his class of religion than in any other : there is continuity between his first initiation at his mother's knee and the most scholarly dogmatic



courses. It is the same process : an infusion of light and knowledge by which Christians are born again as children of God and members of Christ.

### III. OUR TEACHING GOES TO CHRIST LIVING IN HIS MEMBERS

It can be said indeed of the teacher of religion that, as he is sent by Christ, he is sent to Christ, to Christ in His members.

There lies, to quote the Encyclical *Divini illius magistri*, " the proper and immediate end of Christian education, to cooperate with the action of divine grace in the formation of true and perfect Christians, in other words, in the formation of Christ Himself in men reborn in Baptism, according to the striking words of the Apostle : ' My little children, I am in travail over you afresh, until I can see Christ's image formed in you ! ' (*Gal.*, IV, 19). Indeed, the true Christian must live his supernatural life in Christ — ' Christ your true life ' (*Col.*, III, 4), to quote the Apostle again, and manifest it in all his actions, ' So that the living power of Jesus may be manifested in this mortal nature of ours ' (*II Cor.*, IV, 11). " <sup>1</sup>

The aim is not simply to bring up latinists or historians, but to form children of God and raise their mentalities to the divine. On these heights, and there only — his own — the teacher meetsh is pupils on their common ground, a Christian ground. He deals with souls which are inhabited by the one Master, where the Holy Spirit Himself resides, where, since baptism, the rays of eternal dawn shine forth.

Respect, therefore, respect and veneration. When he teaches geography or grammar, he is knowledge speaking to ignorance, but when he teaches religion he is the voice by which Christ Himself tells his members — tells Himself in them — what they are in Christ and what He is in them.

*Christus est qui docet, cathedram in caelo habet, ut paulo ante dixi*, says St. Augustine. *Schola ipsius in terra est, et schola ipsius corpus ipsius est. Caput docet membra sua, lingua loquitur pedibus suis.* <sup>2</sup>

Respect indeed, for a work which is the work of Christ. But no tension, harshness ... again, it is the work of Christ, and His yoke

1. *Acta Apostolicae Sedis*, t. XXII, 1930, p. 83.

2. *Sermo de disciplina christiana*, 15, P. L., XL, 678.

is light and sweet. Let there be easy adaptation, and a friendly relation which makes for success.

Those who listen are not *tabula rasa*, they are not a desert which must be made to bloom : they are, in terms of life, growth and grace, what they have to learn in terms of speculation, progression, and dogma. Thus, what they are through Christ, gives testimony to that which is said to them in the name of Christ. Their very nature, to which God's gift is adapted, will so to speak, be revealed to them, in the light of its supreme possibilities and transcendent ideal, in the revelation of God which is given to them. Then one can say with assurance, *quia parata sunt omnia* : the soil is ready for the seed, for the precise teaching which is coming.

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They are young indeed, and hardly able to grasp philosophical theses and abstract developments, but eternal Truth is not contained only in scholarly formulae and it was first given to the world in simple terms, familiar to the simple and the young. In its essence, the message is marvellously human, because it is the message of the Man-God ; man, any man, each in his own way as man, is just the man to grasp it. Even technical terms are not to be feared. They have to be explained no doubt, but they fit so closely the jewel of which they are the setting that they add to its beauty ; and grace, which enlightens and quickens the act of thinking can suggest their meaning and awaken the intuition.

Some say that Christian doctrine has become so loaded with scholasticism and speculation in the course of centuries that it can no longer be assimilated by children or simple minds. They are wrong. The complex synthesis which has become the body of truth can be compared to the adult organism which the soul inhabits : it is multiplicity and complication, it is an inextricable medley of nerves, veins, tissues, but it is, as such, the body which the soul needs to express and live its life in unity. Such is theology, with its innumerable questions, distinctions, precisions : it is the human expression as near as man can get, of the mystery of their interior life in Christ. It is the lot of man : truth, one because it comes from God, grows innumerable little roots in complex human soil, which, in so doing, it strengthens and unifies. This very complexity, adapting truth to man, makes it for him what he, who is multiple, needs ; so that it may be commented, exactly commented, in his interior supernatural life.

Even in catechetical teaching, even in the missionary apostolate, learned theology is not a cannon ball, it is the vigorous body, *compactum et connexum per omnen juncturam subministrationis*. But we must above all seek its soul, and, with the help of God, acquire a truly Catholic interior life.

#### IV. OUR RELIGIOUS TEACHING SUMMARIZED IN CHRIST

Addressed to Christ, to Christ living in His members, beginning in Christ, in Christ sending His apostles, Christian teaching is summarized in Christ, in Christ Who is truth, the whole truth. What does Christian doctrine say, indeed, but what He is, in Himself, in the Holy Trinity, in humanity? In the mystery of the Three Persons He has the source of His Being, the beginning and end of His action: so has Christian Doctrine its roots in the divine, and its last end in the divine. He is, Christ, humanity invaded by the divine; so is Christian Doctrine entirely built on the story of the sanctification of humanity, which begins and ends in Christ. As Christ is one, Christian doctrine is one, one with Him, total with Him.

To assimilate the doctrine, and so prepare to announce it, one must be assimilated by Him; to have and communicate the spirit of the doctrine, one must have the spirit of Christ. To learn geometry and syntax, all we have to do is to study the matter and exercise our brain. We must learn Christian doctrine no doubt, but that is not all: the doctrine is summarized in one Person, we must know this Person, be penetrated by Him to the point of living in Him and He in us. It is this intimacy which brings understanding: the sacraments, prayer, good works, charity, spirit of sacrifice, because they unite us to Christ, give us the intelligence of all that is Christ, of all Christianity.

As we are dealing with teaching, with intellectual acquirements, it is in the sphere of knowledge that we must unite ourselves with Him. His way of thought, the inner knowledge He has of Himself, the interior conversation which is the expression of this knowledge, all this is inserted in us with the grace of Faith: *Christum habitare per fidem in cordibus nostris*. This divine seed must be nurtured that it may grow within us into the virtue of thought; thus we think, meditate, contemplate His doctrine in itself, in its interior unity,

in the commentaries by which its various parts converse, in the glow of Christ's own light. This light is ours always, in the Church which He upholds, and which is His voice, in the inspired texts, in the words of the Gospel particularly, for these texts are life and the Spirit Who speaks through them speaks also in us and inspires in us an interior life, giving us a Christian mentality.

A Christian — why should it be necessary to recall it ? — a Christian must think his faith, think joyously of his faith, one and total, divine and human, as Christ. Does not faith reside in the intelligence, in *intellectus speculativus* ; where then can it be fully itself, except in the act of thought ? A submissive thought indeed, for thinking one's faith, is thinking with God and with Christ, therefore with the Church, and God in Christ and in His Church must be inevitably the last and supreme authority. But this submission, precisely because it is united with the origin of truth, gives the act of thought its ultimate perfection, its winged ardour, its wide and proved freedom ; freedom because freedom is bred of truth, freedom because obedience to truth means obedience to Him Who is one with truth : then do we call it obedience, or exaltation, pride, unity ?

To think our faith, to believe thoughtfully, is to render homage to truth ; it is the only gift of itself, the only love of which the intelligence is capable. It is also a testimony, and one very needed in our modern times. Agnosticism, modernism, positivism have set small store on our poor intelligence, and thrown contempt on the faith which rests on it ; minds have been poisoned, even young minds, and it is urgently necessary to tell Christians that to believe is to think, and to think hard, because it is to think divinely.

Let us avoid scepticism, chase out of our minds negative or critical tendencies. Prudence, loyalty, and the desire to look straight at difficulties, these help us to defend truth. But a destructive mentality, always seeking objections, a discontented distrustful attitude, these disconcert faith and intelligence. There are doubtless a great number of possible objections, but *verum index veri et falsi* : the best answer is the knowledge of truth, of Christ Himself, in other words, a deep knowledge which has become the interior life and light of the spirit.

The joyous pride of thinking in faith is a homage of the mind to the God of light, and appeals to every mind. It is not the prerogative of simple minds or special mentalities ; it is, as a general rule possible and easy to the Christian as Christian, above all to the teach-



er of religion as a teacher of religion. God is within us, grace is the life and light of our souls ; our intelligence is, ontologically, made divine : it is raised towards the understanding of divine things.

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This pride of faith takes, in the teacher of religion in our schools a special aspect, in relation with the other branches of learning taught.

Not that he is expected to belittle them, he must indeed stress their greatness and religious significance. But religion is not a matter like other matters, it is higher in dignity, even if it appears less frequently in the curriculum. It is all, embraces all, includes all, animates all. As the leaven enters in the dough to make it rise, religion penetrates all other learning to raise it.

Religion must permeate education : that is precisely why the Church must teach and why Christian parents cannot be content with a neutral education. Religion must permeate all, not only by the occasional teaching of all teachers, but through its own technical teaching. The teacher of religion must show how revealed truth is the last word for man. He loves to meditate on history, literature and science in the light of dogma, to find in them again and again the figures of Christ. He strives, not so much to correct and rectify wrong conceptions, but to show how everything becomes more beautiful, truer, better, in Catholicism. He avoids giving the impression that religion is opposed to other branches and has to guard her frontiers from invasion. Christian doctrine is much greater ! As nature is deified by grace, natural truths are illuminated by divine truth, and purely human knowledge attains its plenitude in divine revelation. Christian teaching is the bearer of this plenitude.

## V. OUR TEACHING MUST BE IN HARMONY WITH PRESENT DAY CHARACTERISTICS

This mission, which goes to Christ, comes from Christ, is addressed to Christ, is not fulfilled out of time : Christ, through the Church militant, His Mystical Body, is in time, and in time He presents, in history, diverse aspects. Thus religious teaching, one with Christ as Christ, is one with humanity and adopts its slow growth, and

must, according to different periods, find different ways of presentation.

In our days for instance, it must, very definitely, be widely human. It is a characteristic feature of our times, that humanity is becoming more aware of itself, of the greatness of its past, the depths of its psychological life, of its possibilities of self-development, the solidarity which binds together, through time and space, all races, all nations, all classes.

A social and international mentality is taking form, a sort of new humanity which corresponds on the natural plane to a supernatural aspiration : a desire to draw all in one mystical organism and one new man in Christ. More than ever the doctrine of the supernatural unity given to the human race attracts Christians : they realize more vividly that they are one, above frontiers, even above the frontier of death, one with all the earth, Heaven, and purgatory—one with the past and the future, one in the depth of their soul and beyond, one in Christ Who is within them the source of all supernatural life.

The Christianity they long for, the Christianity which the world is prepared for, is social, universal, infinitely human. The teacher of religion must meditate on this catholic spirit of unity and become sensitive to the needs of all, the cares of missionaries, the love of Catholic Action.

In our days a narrow and sectarian Catholicism, made up of precautions and prohibitions, limitations and obligations, finds scant welcome. Indeed to present it as such would be treachery.

Not that we belittle its exigencies, on the contrary : God demands all because He wills to draw all to Him. Only in its total integrity does Christianity rise to the plenitude of the goodness of God and the plenitude of human aspirations.

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Plenitude, totality. Youth always demand the absolute, the perfect. They do so to-day in a more totalitarian manner. They are only content with a Christianity without restrictions, resplendant with its mysteries, rich with its precepts and counsels. To teach this totality as it is, we must have a profound understanding of it : it solves all, crowns all, upholds life, will, thought, it is really a totality, taking the whole of man to give it all to God.

Humanity has changed indeed ! Ways of thought, psychologies,

have altered more during recent years than in centuries past, and to understand the coming generation requires a work of adaptation greater than was required, in the past, to jump over several generations.

To adapt the message without distorting it, we must have a deep personal knowledge of it : only a scribe learned in the science of the kingdom of heaven can draw from his treasury the new and ancient things, the ancient things which have become new. We must be one with Christ and live His life, as He lives the very life of God and the life of the Mystical Body. He also adapts Himself, or rather, no, He needs no adaptation, as He is the more worthy of the two ; it is the unfolding of the centuries which God adapts to the Word of Life, so that the vicissitudes of human thought may become apt to receive supernatural truth. Inspired by this truth, our teaching need not fear anachronism.

The soul of youth is at stake and the progress of Christian doctrine. Could we, then, refuse to adapt ourselves ? This adaptation, we must will it and seek it, not as a nuisance to which we resign ourselves, but as a good thing we long for, as a way of inserting ourselves wholly into the design of Providence and the history of the Mystical Christ. To be of our time, to be so by all our roots, is a necessity in the apostolate. The world which God has created and which He wills to sanctify is the real world, the contemporary world ; and, if we are always denying it and blaming it, are we not acting like deserters ?

It has its faults indeed, but so has every century. It has also its resources and its qualities, its realism, its generosity, its need of rebirth and progress, and it is the development of these qualities which will bring about those of the next generation. They mark the stages of the sanctification of the world as willed by God. We must believe in these qualities, trust and love them as a father loves and admires his children.

We talk of the young generation's non-conformity ; it is quite possible to fall into a non-conformity of the old generation. Are we always willing to yield or try to understand ? Surely the essence of progress is neither in the past nor in the present, but in the absolute ; and who would dare to say that the newcomers only are not as God wants them ?

Is it that youth must adapt itself to age ? Is it not rather that educators, priests, teachers must adapt themselves to those whom it is their God-given duty to lead and to serve : *servi tui, Domine, domini mei*, said St. Augustine of his flock. Take them as they are,

or not at all ; love them as they are, or not at all ; respect their personality, and follow the designs of God.

*In mensuram ætatis plenitudinis Christi.* For this are we sent, in the life of Christ, we are a moment leading to the next moment. Such as we are, inadequate as we may be, we have been chosen because we are what we are ; and they with their deficiencies and their yet undefined but promising qualities, because they are what they are.

Between us, He stands, He summarizes all our efforts and they are made fruitful in Him.

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# Human Rights and the Teaching of Religion in the Elementary Schools

by Miss Ellamay HORAN,

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I intend to discuss here: (1) Human Rights in the Religion Course of Study; (2) How to explain Human Rights in the Religion Class; (3) The application of this teaching to the spiritual life of the pupil. In the material presented, a particular effort has been made to be practical, keeping in mind the busy teacher and the typical elementary school situation.

By way of introduction, I would like to say that I have not been able to discover anyone who has investigated this problem, "Human Rights and the Teaching of Religion at the elementary school level." It appears that we are doing exploratory work in a field that affords untold protection and support, not only for the religious life of our pupils, but for the American way of life as it was given to us by our Founding Fathers.

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1. Miss Ellamay HORAN was the editor of the *Journal of Religious Instruction* (1931-1943), the only publication ever put out in the United States devoted solely to the teaching of Religion. Ph. D. at the Loyola University, Chicago. Curriculum specialist, author of text books, former professor of Education and of the teaching of Religion (De Paul University, Chicago, 1929-1943). She has presented papers at national meeting of the National Catholic Educational Association and of the Confraternity of Christian Doctrine, published in the *Proceedings* of these organizations. Sometime contributor to *Thought, America, Catholic Educator*, she is the author of: *Course of Study in Religion for the Elementary School*, *Handbooks for the Teacher of Religion, Grades 3-5 and 6-8*, *Study Lessons for the Revised Baltimore Catechisms, No. 1 and 2*, *The Holy Sacrifice of the Mass*, and *Think, Pray, Live* (a volume of Daily Meditations based on the Revised Baltimore Catechism No. 3, and correlated with the Liturgical year). — Address: 109 Via Vizcaya, Palm Beach, Florida, U.S.A. (Editor's note).

## WHAT ARE HUMAN RIGHTS ?

What does the word right mean ? It may be defined as a power to do something, have something, or to demand something from others.<sup>1</sup> We are concerned here with one kind of right, human natural rights. They are human because they belong only to man. They are natural because they are related to the nature God has given man. Since God gave man his natural rights, no individual or government may interfere with them or take them from him.

Why did God give man these rights ? To answer this question we must recall why God made man, we must know man's purpose in life, and we must be convinced of his dignity and worth, in particular, that he has a soul that will live forever and that God has bestowed on him the gifts of reason and free will. That man may fulfil his purpose in life according to God's plan, he needs the means to do so. For this reason he has certain rights. We have these rights because God gave them to us, and He gave them to us because we cannot serve Him without them.

It is unnecessary to go into the history of human rights, their recognition, denial, or abuse. Nor is it necessary to comment on the various declarations that have been prepared in recent years, nor even on the International Bill of Rights issued by the N. C. W. C. Others have convinced us of the importance of this topic for world peace, justice, and freedom. They have pointed out to us what youth can do for themselves, their country, and all mankind when they understand the significance of human rights and have the habit of evaluating personal, local, national, and world situations in terms of their rights and the rights of others.

My purpose is to suggest what we can do in our teaching of Religion to develop in pupils a habit of thinking in terms of the rights they have to fulfil God's law, the rights of others to serve God, and why men have these rights.

## HUMAN RIGHTS IN THE COURSE OF STUDY IN RELIGION

There is no existing Course of Study in Religion which seems to provide specifically for the teaching of human rights to children.

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1. John A. RYAN, *The Norm of Morality*, p. 54, Washington, D. C., 1944. Virgil MICHEL, *Human Rights*, p. 19, St. Paul : Wanderer Press, 1939.

In the past there seemed to be no conscious need for it. Yet, in every grade in the elementary school, our pupils are engaged in units of study in Christian Doctrine that could and should familiarize them with their rights as well as with their obligations ; with reasons for their rights and the rights of others, and with a knowledge, appreciation, and ability to use the supernatural means God has given them to protect these rights.

Human Rights have their roots in Christian Doctrine. They cannot be understood except in terms of Religion. But we all know from our studies in educational psychology, that there is little or no transfer to thinking in terms of human rights if learning experiences do not specifically provide for it.

It would be absurd to think that the Religion Course can make its contribution to education in human rights by inserting a few units on human rights into existing courses. Rather, I would suggest one unit in each year's course, correlated with the area of doctrinal content assigned for the year. These units, called perhaps " God Gave Me Rights " or " My Rights and the Rights of Others, " would guide the pupil :

1. To consider what rights are and why he has them.
2. To review why God made him, and what he must do to gain the happiness of heaven, which is his birthright.
3. To identify those rights that God has given him in order that he may live as God commands.
4. To recognize the fact that every right implies a duty towards the rights of others.
5. To review the supernatural help God has given him to use in protecting his rights.

We are speaking only of course-of-study provision, but all pupils, and their elders too, need immediate help if they are to cherish their human rights and do all in their power to protect them. The topic is one that seems to call for emergency treatment in our schools, for multiple attention, and in the Religion course for a correlation of human rights with each doctrine taught, whenever such a correlation is indicated as desirable. Perhaps, if our pupils receive six years of learning experiences of this order they will become human-rights, conscious, wide awake to their God-given privileges and responsibilities. Let us not think the third grade pupil too young for introductory experience with human rights. Those who supervise small children at play know they are " rights " conscious. Even from the youngest one hears, " You have no

right " to do so and so. " I have a right to it ! " Or " It is his turn ; he has a right to his turn. "

We are eager for our pupils to understand these rights and what they mean to their lives as children of God. We want them to get the *what* and *why*, the *where* and *how* of human rights. Now, it is true, the topic can be introduced through planned units of study. But let us be realistic. Single units of study, even one every year, will never make pupils so human rights conscious that they will be alert to identify, respect, and protect the rights God has given to them and to their neighbour. But if, with every unit in Christian Doctrine, from the Third Grade through the Eighth Grade, pupils are guided to see their rights to serve God in terms of that lesson, then I think we shall be making the best course-of-study provision and establish a substantial doctrinal background for units in social studies. For it is in the social studies that pupils will learn to apply knowledge and identify human rights in given situations for themselves, and for the family, state, and world community.

In the *Revised Baltimore Catechism, Number One*, out of a total of thirty-seven lessons, only seven have no obvious correlation with human rights.<sup>1</sup> In helping pupils to establish a correlation, a procedure something like the following could be used, adapted of course to the grade level being taught.

1. Review or guide pupils to answer these questions :

- a. What is a right ?
- b. Why do you have certain rights ?
- c. Why are you important enough to have certain rights ?
- d. Who gave you these rights ?
- e. Why can no one take these rights from you ?

2. Continue with questions suggested by the content of the lesson. Lesson One, " The Purpose of Man's Existence, " in the *Number One Catechism* was used in formulating these questions :

- a. What short answer in this lesson tells you that you belong to God ?
- b. What answer in this lesson makes you think of the rights God has given you ? Why ?

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1. The *Revised Baltimore Catechism, Number Two*, is much richer in opportunities for correlation.



c. What are the three rights ? Put each right into a sentence by itself.

d. Is there any other answer in this lesson that makes you think of a right God has given you ? What is it ? Make up a sentence about that right.

e. What two answers in this lesson tell you why you have rights ?

The first lesson in the *Catechism* is particularly rich in human rights material. The pupil reviews or learns why God made him and what he must do to gain the happiness of heaven. He is learning why he has certain rights. He can be guided to discover that he has the right to know God, the right to love God, the right to serve God. He is also helped to see that he has the right to be taught by the Catholic Church.

We notice in the school yard, for one example, that whereas the tiniest tot can often defend his own rights, and even the rights of others ("It is *his* turn, not yours!"), he is not so clearheaded about his own obligations towards the rights of others. Rare is the youngster that recognizes the rights of others when they demand sacrifice from him or interfere with his plans or desires. This is a phase of study which must be taught by example as well as precept. Since rights imply obligations on the part of others, what a responsibility there is for us to do a good job in guiding pupils to know God, love God, serve God ! Are we satisfied with our personal background for teaching ? with our immediate preparation for each lesson ? Do we evaluate our teaching honestly, in terms of this simple statement : The pupil has a *right* to the best that I can give !

### HOW TO EXPLAIN HUMAN RIGHTS IN THE CLASSROOM

You will recall that the assignment given to us by the chairman of this Section is three-fold. The observations made so far were all in terms of " Human Rights and the Religion Course of Study. " Now, how shall we explain human rights to children of the elementary school ? First, the teacher should know her material so well that she can explain it in the simplest language. Secondly, because it is the Religion class, she should observe certain boundaries, leaving the fullness of interpretation and application to the Social Studies curriculum. In simple language the teacher should give the young pupil :

1. The meaning of the word rights, beginning with the child's ordinary use of this word.

2. Why we have rights :

a. The dignity and worth of the individual ; every individual.

b. Why God made us.

c. How we prepare for the happiness of heaven.

d. The need of rights to observe God's law.

3. Almighty God is the Giver of all rights.

4. No person, no government, no authority, may take these rights from us.

5. Means to use in order to know our rights :

a. The teaching of Christian Doctrine.

b. How to know if any person, any law, is interfering with our rights.

c. Examples of rights that have been taken from children, from Catholic grown-ups.

6. Means we should use to protect our rights.

The teacher will find the *Catechism* of valuable assistance in guiding pupils to think about human rights. However, if catechetical riches are to be available to our pupils in a dynamic way, then the teacher must first penetrate the educational possibilities of each lesson, each statement. This is not an arduous task. On the contrary, it is simple and encouraging. The approach is something like certain steps in the practice of meditation. The teacher asks herself : " What does this statement say ? How does it help me, my pupils to grow in love of God ? in love of neighbour ? " If a teacher can find nothing in a statement that will help her pupils, then let her not give it to them. But let the teacher be sure that she herself has not missed the lesson ! It is difficult to see how a statement can have religious education-worth to a pupil if it does not have it for the teacher. I know of no more valuable preparation for teaching Religion, no more challenging practice for growth-in-service, than for teachers to investigate every answer in the *Catechism* in terms of its contribution to growth in love of God and love of neighbour.

In the elementary school the expression " human natural rights " should be avoided. It would seem that the teacher should speak only of " rights " or " the rights we have that we may keep God's

law." Nor should the term, "the natural moral law," be used. Instead, let the teacher speak of "God's law" and direct the pupil to this law as it is given in Part Two of his *Catechism*.

But knowledge and ability to explain a topic with clarity and simplicity are not enough. The teacher's conviction of its importance must be mirrored in the assiduity with which she relates it to each unit taught and reflects it in her classroom management and in all her dealings with pupils, parents, and others. Moreover, we know that the teacher's explanation is only one step in the process of teaching. It arouses interest, it orientates, it clarifies, but it is quite possible for pupils to be exposed to it without any learning taking place. Explanation is only one phase of teaching. Equally important, perhaps even more important, are those other learning activities that the teacher provides, as she guides and diagnoses learning, mindful always that she is not teaching a class but individuals, and that her goal is to have each child an active learner in whom changes should take place because of the learning exercises in which he is taking part.

Then there are all those other factors outside of school — the home, the playground, the neighbourhood, movies, radio, television, and the newspaper. The alert teacher never loses sight of them. She knows that they furnish penetrating learning experiences, and she must take account of them in a host of ways.

I have said that the *Catechism* is an excellent text in human rights. The table that follows lists some of the possible correlations of human rights with specific *Catechism* lessons. *The Revised Baltimore Catechism, Number One*, was used in preparing this table that it might be of service to teachers of all grades.

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To illustrate further how Religion content can and should be used in teaching human rights, the following lists are presented.

# AN ATTEMPT TO CORRELATE THE DOCTRINE OF HUMAN RIGHTS WITH THE REVISED BALTIMORE CATECHISM, NUMBER ONE <sup>1</sup>

	NUMBERS OF ANSWERS THAT SUGGEST CORRELATIONS WITH			
	Specific Rights	Reasons We Have Rights	Rights of Others	Life of Grace and Rights
1. Purpose of man's Existence .....	4, 5	1, 2, 3		
2. God and His Perfections .....		10, 12, 13		
3. The Unity and Trinity of God .....		14		
5. Creation and Fall of Man .....	24			
7. The Incarnation .....	40	40		40
8. The Redemption .....	46	46		46
9. The Holy Ghost and Grace .....	58	54, 56		56, 58
10. Virtue and Gifts of the Holy Ghost .				59, 64
11. The Catholic Church .....	65	66		
12. Marks of the Church .....	72, 75		72, 75	
13. Communion of Saints .....				76
13. Forgiveness of Sins .....	77			
15. The Two Great Commandments ...	84, 86	84, 85	84, 85	
16. The First Commandment .....	88, 90		89, 93	
17. Honoring the Saints, Relics, Images	94			
18. The Second Commandment .....	98			
18. The Third Commandment .....	102, 104		102, 104	
19. The Fourth Commandment .....	107		107, 108	
19. The Fifth Commandment .....	110		110	
19. The Sixth Commandment .....	113, 114		114	
20. The Seventh Commandment .....	116, 118		116, 118	
20. The Eighth Commandment .....	120		121	
20. The Ninth Commandment .....	123		—	
20. The Tenth Commandment .....	—		126	
21. First Commandment of the Church	128, 130		127	
21. Second ' ' ' ' ..	131, 133			
22. Third ' ' ' ' ..	134			
22. Fourth ' ' ' ' ..	135			
22. Fifth ' ' ' ' ..	—			
22. Sixth ' ' ' ' ..	137			
23. The Sacraments .....	138		138	138
24. Baptism .....	147, 150			147
25. Confirmation .....	151, 153			151
27. Sacrifice of the Mass .....	160			
28. Holy Communion .....	163, 169			169
29. Sacrament of Penance .....	170			
30. Confession .....	184			
34. Extreme Unction .....	202			
34. Holy Orders .....			203	
35. Matrimony .....	204			
36. Sacramentals .....	205			
37. Prayer .....	—			208, 209

1. *The Revised Baltimore Catechism, Number Two* offers many additional opportunities for correlation.



A CORRELATION OF HUMAN RIGHTS WITH STATEMENTS  
IN THE REVISED BALTIMORE CATECHISM, NUMBER ONE

Note : This material was prepared to suggest a few correlation possibilities. No attempt was made to present a complete study. Some rights listed are general, others are specific. To show how rights can be developed in the Religion class, two examples are given for each item. The number after the item is the number of the statement in the *Catechism*.

*I have a right :*

1. to know, love, and serve God (4).  
I use this right-  
when I study my Religion.  
when I love people of other races to prove my love of God.
2. to be taught by the Catholic Church (5).  
I use this right-  
when I attend a Catholic school.  
when I plan to go to a Catholic college.
3. to obtain grace from prayer and the sacraments, particularly the Holy Eucharist (58).  
I use this right-  
when I go to Holy Mass every morning.  
I would be deprived of a right-  
if we were not permitted to have priests and churches.
4. to be a member of the Catholic Church (65, 72, 75).  
I would be deprived of a right-  
if I were not permitted to take part in Catholic worship.  
if I were not permitted to obey the laws of the Church.
5. to get my sins forgiven (77, 134).  
I use this right-  
if I should ask to go to confession at a time not appointed.  
I would be deprived of a right-  
if priests were not allowed to serve the people.
6. to love my neighbour as myself (85).  
I use this right-  
when I help a person of a different color than I.  
when I share what I have with someone others do not like.

7. to love God with my whole heart, and with my whole soul, and with my whole mind, and with my whole strength (85).  
 I use this right-  
     when I refuse to do a sinful act, no matter how hard others try to get me to do it.  
     when I do a service for someone in need, no matter what others will say about me.
8. to keep the Commandments of God and the Church (86).  
 I use a right-  
     when I oppose older boys who try to get the little fellows to do bad things.  
     when I do not eat meat on Friday at the Boys' Camp.
9. to offer to God alone the supreme worship that is due to Him (89).  
 I use a right-  
     when I kneel to pray, morning and night.  
     when I refuse to take part in non-Catholic worship.
10. to honor the saints in heaven (94).  
 I use a right-  
     when I honor my patron saint.  
     when I make a novena to a saint.
11. to speak with reverence of God, the saints, and holy things (98).  
 I use this right-  
     when I refuse to curse.  
 I would be deprived of this right-  
     if I were made to use God's name without reverence.
12. to worship God by being present at the Holy Sacrifice of the Mass on Sundays and holy days of obligation (103, 128).  
 I use this right-  
     when I refuse to go any place where I cannot go to Holy Mass.  
 I would be deprived of this right-  
     if I lived in a country where priests were not allowed.
13. to keep from all unnecessary servile work on Sundays (104).  
 I use this right-  
     when I turn down a grass-cutting job on Sunday.  
 I would show disrespect for this right-  
     if I were to take on *unnecessary* servile work on Sundays.
14. to respect and love my parents (107).  
 I use this right-  
     when I speak to my parents with greatest respect, no matter what others may say.  
     when I try to do things that will please them.

15. to obey my parents in all that is not sinful (107).  
I use this right-  
even when I meet older persons who might try to get me to disobey.  
even when the parents of others may not think as my parents think.
16. to help my parents when they are in need (107).  
I use this right-  
even when others do not use it.  
I would be deprived of this right-  
if I would let others help them when I could do so.
17. to take proper care of my spiritual well-being (110).  
I use this right-  
when I go frequently to Confession and Holy Communion.  
when I keep away from occasions of sin.
18. to take care of my bodily well-being (11).  
I use this right-  
when I keep out of fights.  
when I do not get angry.
19. to be pure and modest in words, looks, and actions when alone or with others (113).  
I use this right-  
when I break up or walk away from conversations that are against purity.  
when I won't have anything to do with a person or crowd that's the least bit interested in these things.
20. to respect what belongs to others (116).  
I use this right-  
when I try to find the owner of something found.  
when I make up to the owner for any unjust damage I may have done to his property.
21. to restore stolen goods or their value (118).  
I use this right-  
if these goods ever come into my hands.  
if I have had the misfortune to steal them.
22. to be pure in thought and desire (123).  
I use this right-  
by refusing to look at bad pictures.  
when I won't do things that would give me impure thoughts and desires.
23. to fast and abstain on the days appointed (131-133).  
I want to remember this right-  
when I am with non-Catholics.  
when I am with weak Catholics.

24. to confess my sins at least once a year, if I have a mortal sin to confess (134).  
 I use this right-  
     by not going any place where I would not have an opportunity to go to confession.  
 I would be deprived of this right-  
     if we did not have priests.
25. to receive Holy Communion during the Easter time (135).  
 I use this right-  
     when I go to Holy Communion at the opening of the Easter time.  
 I would be deprived of this right-  
     if I lived where priests were not allowed.
26. to receive the sacraments (138).  
 I use this right-  
     whenever the Church permits me to do so.  
     even when there are great obstacles to do so.
27. to administer Baptism if there is a danger someone will die without it.  
 I use this right-  
     when a priest is not available.  
     even when I am afraid of what others might think.
28. to receive Holy Communion often, even daily (169).  
 I use this right-  
     even when others do not do so.  
     even when I am teased about it.
29. to receive the sacrament of confirmation (153).  
 I use this right-  
     when I receive the sacrament as soon as I am permitted.  
     even though some ignorant persons might ridicule me for it.
30. to use sacramentals (205).  
 I use this right-  
     whenever occasion permits me to do so.  
     even when others do not approve of them.

*Some of the rights of my neighbour (every man, woman, and child) that I must respect:*

1. to know the Catholic Church (72).  
 I respect this right-  
     when I give to the Missions.  
 I interfere with this right-  
     when I do not live as the Church teaches.
2. to belong to the Catholic Church (75).  
 I respect this right-  
     when I study my Religion that I may tell others about it.  
 I interfere with this right-  
     when I myself am not a good Catholic.



3. to be loved by me as I love myself (85).  
     I respect this right-  
         when I protect his good name.  
     I disregard this right of his :  
         when I do not help him when he is in need.
4. to keep God's law (84).  
     I respect this right-  
         when I will not be an occasion of sin to him.  
     I interfere with this right-  
         when I say, ' O, it is only a venial sin ! '
5. to keep the Commandments of God and the Church (86).  
     I respect this right-  
         when I give my support as he tries to get the crowd to obey the policeman.  
     I interfere with this right-  
         when I make fun of him for keeping a law of the Church.
6. to love his neighbour as he loves himself (85).  
     I respect this right-  
         when I encourage him to play fair.  
     I interfere with this right-  
         if I ridicule his kindness to others.
7. to give to God alone the supreme worship that is His due (89).  
     I respect this right-  
         when I am reverent in church.  
     I would interfere with this right-  
         if I were to make fun of his reverence in church.
8. to receive good example (93, III).  
     I respect this right-  
         when I am kind to people of other nationalities, and he sees that I mean it.  
     I interfere with this right-  
         when he sees that I will not forgive an enemy.
9. to receive obedience from all those for whom he is a lawful superior (108).  
     I respect this right-  
         when I obey the policeman.  
     I interfere with this right-  
         when I do not listen to the coach.
10. to take proper care of his spiritual well-being (110).  
     I respect this right-  
         when I go with him to confession.  
     I would interfere with this right-  
         if I were to tease him about going to Holy Communion every morning.

11. to take proper care of his physical well-being (110).  
     I respect this right-  
         when I keep my friends from fighting.  
     I interfere with this right-  
         if I get them to spend their lunch money foolishly.
12. to be pure and modest in words, looks, and actions (114).  
     I respect this right-  
         when I refuse to talk about impure things.  
     I interfere with this right-  
         if I should ever be the cause of getting another to be impure.
13. to keep what belongs to him, and without unjust damage (117).  
     I respect this right-  
         when I replace a window that I broke.  
     I interfere with this right-  
         if I take what belongs to him.
14. to have a good name (121).  
     I respect this right-  
         when I will not let anyone say unkind things about others.  
     I interfere with this right-  
         if I say something mean about another, even if it is true.
15. to be pure in his thoughts and desires (124).  
     I respect this right-  
         when I destroy a bad picture.  
     I interfere with this right-  
         if I get another to go to a bad movie.
16. to keep what belongs to him, and to any success he may have earned (126).  
     I respect this right-  
         when I do not envy him.  
     I would interfere with this right-  
         if I would belittle a neighbour who has more than I have.
17. to receive the sacraments (126).  
     I respect this right-  
         when I show that I appreciate the sacraments.  
     I interfere with this right-  
         if I ever say or do anything that would keep another from receiving  
         a sacrament.

*We have rights because:*

1. God made us (1).  
     God is our Father.  
     We belong to Him.

2. God is the Supreme Being who made all things (2).  
God is above all.  
All persons belong to God ; everything is God's.
3. God made us... to share with us His everlasting happiness in heaven (3).  
God wishes us to gain the happiness of heaven.  
Our life on earth is a preparation for heaven.
4. To gain the happiness of heaven we must know, love, and serve God in this world (4).  
God would not require this of us if He did not give us the means to do so.  
Our rights are the means God gives us to know, love, and serve Him.
5. God knows all things.  
He knows all that happens to us.  
He knows the things we need to know, love, and serve Him.
6. God sees and watches over us with loving care (12).  
God sees all that is taking place.  
God would not require things of us if He did not give us the means to do them.
7. God can do all things (10).  
There is nothing God cannot do.  
God gives us the rights we need to keep His law.
8. There is only one God (14).  
He alone is above all creatures.  
He gives us our rights to live as He commands us.
9. Man is a creature composed of body and soul and made in the image and likeness of God (24).  
Man has a soul that will never die.  
Man has intellect and free will.
10. God did not abandon man after Adam fell into sin but sent a Saviour (40).  
Our Lord opened heaven to all men.  
From then on all men could aspire to heaven.
11. Jesus Christ offered His sufferings and death to God to make up for the sins of all men (46).  
He also regained for them the right to be children of God.  
He also regained for them the right to be heirs of heaven.
12. Jesus Christ founded the Church to bring all men to eternal salvation (66).  
Jesus Christ teaches us how to know, love, and serve God through the Catholic Church.  
The members of the Church have the same faith, the same sacrifice, and the same sacraments.

13. The two great commandments that contain the whole law of God are... (85).  
We have all the rights we need to love God.  
We have all the rights we need to love our neighbour as ourselves.
14. Besides believing what God has revealed, we must keep His law.  
God would not give us a law if it were not possible to keep it.  
For this reason we have certain rights, that make it possible to keep God's law.
15. To love God, our neighbour, and ourselves we must keep the commandments of God and of the Church (86).  
We have the rights we need to do this.  
Our neighbour has the same rights.

There is a small but great book that was published in 1950 that should interest, even challenge, teachers of Religion, I refer to *The Key to Peace* by Clarence Manion.<sup>1</sup> The author emphasizes that our free institutions rest upon the religious conviction that every individual is a child of God and therefore of supreme worth. If you read Dean Manion's book you will have added incentive for correlating the doctrine of human rights with units in Christian Doctrine. You will see what Religion classes can do to perpetuate real Americanism.

### THE APPLICATION OF THE DOCTRINE OF HUMAN RIGHTS TO THE SPIRITUAL LIFE

The application of the doctrine of human rights to the spiritual life is indicated in the table presented above.

Not only does the doctrine of human rights give the individual the freedom he needs to grow in the life of grace, for instance to receive the Sacraments and go to Holy Mass, but the supernatural life itself gives him Divine assistance to labor assiduously to protect his rights and the rights of others. The teacher has opportunity to guide pupils to discover this, beginning with the lessons on grace and the virtues and gifts of the Holy Ghost, and continuing it with the presentation of each lesson on the sacraments, particularly as they study the effects of each sacrament.

For God's greater glory, for our pupils' sake, for our country's sake, for the sake of the peoples of those countries whose rights to

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1. *The Key to Peace*, Clarence MANION, Chicago (75 East Wacker Drive): Heritage Foundation, 1950, pp. 121.



serve God have been taken from them, let us utilize every opportunity to improve our teaching of Religion, that the Catholic way of life may become more meaningful to our pupils, that they may find in the teachings of Religion a rule of life, the rule of love and justice, motives for living it, and the supernatural means God established to help them live this life.

The consideration of human rights in terms of the teaching of Religion should enrich our Religion Course by bringing the teaching of Religion into closer contact with the every day lives of our pupils, closer to a means to help them fulfil life's purpose. Of the many opportunities accorded the teacher of Religion, not the least among them is the privilege of teaching children to understand their God-given human rights.

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# Religious Teaching for Law, Medical and Science Students

by Monsignor Pierre TIBERGHIEU,  
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When I had the privilege of being asked by Rev. Father Delcuve, to give a lecture last December, one among a series presented during the International Catechetical Year, I wondered at the time in which way I might contribute, because we are here to help each other in the difficult task of giving a religious formation to young people in the world today.

If I may be credited with some competence in this matter, it is by reason of the religious teaching I have given since 1908 to the students of the Catholic University at Lille and, more precisely, since 1922 to the Medical and Science students. I shall therefore speak about my own experience in the matter. I shall do it in a very simple way, using the language of a person giving evidence.

## I. MENTALITY AND MOOD OF THE AUDIENCE

The religious inquiry made in university centres (analysis of the conclusions is to be found in the "Nouvelle Revue Théolo-

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1. Born in 1880, Monsignor P. TIBERGHIEU was ordained Priest in 1906. He is Doctor in Theology and Bachelor in Holy Scripture. In 1908 he was entrusted with the religious instruction in the different schools of the Catholic Faculties at Lille and in 1922 he undertook also the teaching of professional ethical standards in these same schools. In addition he fulfilled the function of diocesan chaplain in Catholic Action from 1912 to 1937. These various activities drew him into permanent contact with young people and gave him an intimate experience of them. Honorary Canon at Lille in 1927 and Prelate of His Holiness in 1955. Monsignor TIBERGHIEU has published: *La science mène-t-elle à Dieu?* (Bloud et Gay), *Médecine et Morale* (Desclée), *Sens chrétien et vie sociale* (Éditions Ouvrières) et *Introduction aux morales professionnelles* (Éditions du Levain). He has given courses of lectures at the "Séminaires Sociales de France" and published articles in a number of reviews. — Address: 1, rue Fr. Baes, Lille (Nord), FRANCE (Editor's Note).

gique ", Sept. 1957) has not the same aim as the one I am considering here. The inquiry bears on religious practice in university centres. The question considered by me is only referred to in the conclusion : " It is to be hoped that these young people will have possibilities of acquiring religious education and that above all study, readings, lectures, religious groups, retreats might be offered and accepted by them with determination " (p. 848). This proposition and determination are the object of the present study.

Furthermore, I shall not speak to you about ethical professional rules of right and wrong, lessons I have given in the various Faculties and Schools ; obligations of the lawyer, doctor, chemist, engineer, journalist, social assistants, nurses, midwives. I shall only give evidence relating to lectures given on religious subjects, and my own experience about this kind of teaching.

The professor has now been introduced.

I will now introduce my audience and I shall examine more closely its composition.

The result of my basic experiences may be formulated by a word which " *prima facie* " seems to be a joke. It conceals however a deep truth " What must we know in order to teach John mathematics ? The answer seems quite simple : Mathematics ! ... Yes, but the first thing is to know John. " This is a golden rule.

Being at the time a young teacher, I thought that firstly I had to present my pupils with a series of well devised lessons with a well organized and subdivided plan presenting precise definitions.

I do not say that all this is useless, but I do not believe that it is the most important point.

I remember having been stopped dead in that path, by a remark made by one of my students, and it was rather a shock, when he told me " Your structure is all right, but one can't get inside. "

If the student cannot penetrate the structure offered to him, it is, in my opinion, because he feels that by entering, he would be locked in, and he is afraid of not being able to get out of it. A student loves his freedom above all, and does not want to lose it. But the reason is also and perhaps chiefly that this way of teaching is not able to reach the student's mind.

It is therefore necessary to consider the particular state of soul of the type of student we are dealing with, and I should like to analyse such a state of soul.

My lecture is a testimony ; I shall refer only to the audience to which my lectures have been given. If my own experience has been long, spreading over 45 years from 1908 to 1953, it has, as you will see, been rather limited in extent.

To be clear in my statement, I shall make a distinction between three main types giving a good picture of my student's state of soul, their age, the surroundings to which they belong, and premature specialization in a particular branch of study.

1. *First Characteristic of the Students' State of Soul: their Age.*

The first characteristic of my audience is determined by the age of my students. They are all between 18 and 22 years old.

It is at this time of life that the intelligence, during the process of formation, completes the passage from childhood to the adult state. The mind becomes manly, and in consequence to the intellectual formation received, the motive of evidence substitutes itself quite normally to the motive of confidence, natural during the first stage of life.

At the age of twenty, one appreciates the charm of finding out the simplicity of the first scientific evidence. Interior life and soul analysis have not been yet sufficiently developed, at this age, to realize that scientific evidence is not enough in life which requires something else, and to notice that besides scientific facts, luminously forcing the assent, more complicated truths exist which require voluntary intellectual acquiescence, and for which certainty becomes a virtue. You know the fine book written by OLLE-LAPRUNE. It is somewhat old now, but ever new for one who reads it again. It is entitled " *La Certitude morale.* " The young student has not a true notion and especially not a practical notion of the moral certainty.

A good philosophical course, given at the end of secondary studies, might no doubt render the minds more adaptable for distinguishing all the various evidence and the corresponding certainties. But, unfortunately, the students in philosophy are, at least in France, haunted by the necessity of preparing the " *baccalauréat* " (examination at close of secondary studies), to be passed at the end of the year, which means a very exacting and much too heavy program.

In my opinion, the deficiency in this education explains why, provided that a faith crisis does exist among our students, such a crisis is not, generally speaking, painful. Not being rooted in them, the faith disappears quietly and with no great upheaval. One does not know very well when and how it was lost. Very often, the reasons given afterwards, are put forward with very little personal conviction. These reasons have been gathered in the surroundings and



accepted without control. The faith has not been rooted out, but has *dried up*.

This complete loss of faith is rather rare with us. But it is not a living faith : it does not inspire life ; an unforeseen event, a state of being deceived, suffering, a conversation with an unbeliever may suddenly aggravate the crisis. Faith, in the present case is more like a habit, not an " *habitus* " in the thomist sense of the word, meaning a voluntary inclination of the soul, but a habit in the modern sense of the word. It appears too often like an uncomfortable load, like indigestible food. It does not correspond to a desire to satisfy a need, to this pious desire to believe, the " *pius credulitatis affectus* " spoken of by the Council of Orange (Denz., 178). This disposition to faith does not exist in them, because religion does not appear to them as a solution to the problem of life, which has not yet confronted their souls.

I hasten to say that other experiences besides mine, must have been made about this point. I believe, that generally in France, philosophical studies such as they exist in the " *Secondaire* " and even in confessional teaching, is according to an expression used in France " *bachotée*, " which means a rather superficial knowledge resulting from the limited time to cope with a burdensome and heavy school programme required by the " *baccalaureat*. " A wild race through all philosophical systems conceived since Adam up to the present time, develops a critical and even sceptical spirit ; but it does not educate the mind. Peguy says wittily " Real Philosophy does not go to the Philosophy class. "

This scanty culture is revealed by the choice of books read at this age. This kind of literature has very little educational value, it does not stimulate deep thought and concentration contributing to the culture of the mind. A few best sellers, novels, very superficial, and very often this superficiality does not even make the reader suffer.

Same for the very often too numerous moving pictures seen ; judgments concerning these films are astoundingly empty : " It's rotten, tremendous ..... such a star plays well ... " If there is any sense in the film, it is seldom that it is actually well understood. You will tell me that " *cine-clubs* " can be found nowadays aiming to stimulate thought, but it is seldom found that leaders of these sessions have received the necessary education, which must be outstandingly developed in order to be able to open the soul of the listeners to personal thinking and expressing.

Unfinished education might have been provided for by life itself. My students belong exclusively to the middle class, some of them

belong to the gentry, but in their respective surroundings my students have not met real life, life in the " raw " life with its blows, sufferings, deceptions, discouragements. Their life has been wrapped in " cotton wool. "

This remark brings me to the second characteristic I shall now try to analyze.

*2. Second Characteristic of the Students'  
State of Soul: Family Surroundings.*

The composition of my audience was rather special. It was virtually composed of young people who had been educated in local Christian schools. Our Catholic University is only officially for three dioceses : Lille, Cambrai, Arras ; alone the Catholic Medical Faculty, being the only one of its kind in France, has students coming from all corners in France.

The students attending our Faculties, more than those attending the Schools, belong, generally speaking, to families said to be Catholic, some of them actual Catholics, others simply church-going Catholics, without any deep religious feelings, others merely belonging to middle class families for whom religion is a fashionable social standing but not a real standard of life. I believe that, in this respect also, further evidence than my own can be gathered, more specially among the chaplains in charge of the religious teaching in the state schools, where their lessons are exclusively followed by students interested in religious questions.

This general state is reinforced by the kind of education received in the Colleges and even in the Catholic schools, from where the majority of our students come. In a general way, the religious teaching given in these schools is very extensive, but too often it is rather learnt than really understood and badly assimilated. The religious truths have been plastered from the outside upon their mind, but are not rooted in. The word of Peguy can be applied to this case : " Ideas rove like ghosts about their minds. " Peguy goes on " The most important is not that it should be clever, but that it should get in. "

Furthermore, at least in France, the religious teaching in secondary education has a tendency to make them passive.

Religious teaching is simply added to secular subjects, and more frequently given by teachers in charge of other lessons, lacking the necessary qualities and even sometimes interest which might render the courses interesting. The Professor adds to his title of Literature, History, Science Professor, the title of Religious Professor. Alas !

### 3. *Third Characteristic of the Students' State of Soul: Specialized Studies.*

A third characteristic of my audience was premature specialization, whereas a preliminary sound general culture would have provided the mind with aërials receptive from all directions. This is possibly not so acute in other countries as in France. The general formation beautifully called "Humanities," designating also the class of "seconde," has been too much neglected, at least in France.

I therefore had to vary my teaching according to the composition of my audience under various aspects with very special developments in very definite directions. Such requirements did not render the work of the Professor easier. It is quite possible however that other professors with special qualifications I do not possess, have succeeded in giving a general teaching to an audience ready to accept general points of view: as said before, I am only speaking here about my own experience.

Having given up teaching in 1952-1953, I shall perhaps alter my judgment presently, because I believe, that for the time being, a serious effort has been made in the catholic schools, not only to interest our pupils but even to create among them a religious anxiety.

Under these circumstances, I did not succeed in giving in my teaching the impression of a *Revelation*, made to souls searching, and anxious to solve the problem which haunts them. It is very difficult, in religious matters, to present students with a definitely new problem. I have found many young people absolutely uninterested and it was even impossible to arouse their interest. The religious words we use are *worn out*. I have been often disappointed at the end of a lecture to see the students, save a few exceptions, closing their note books but often their faces did not light up, as happens with those who discover a new truth. This kind of reward, very much appreciated by a Professor, has seldom been given to me. I have been reading recently, with much interest, Canon Moeller's books presented under the shape of courses given to students who took a great fancy to them. In spite of my own desire, I had to abandon this kind of questions because they were too general and my pupils rise to them.

## II. SUMMARY OF THE GENERAL SUBJECTS COVERED

Before examining the courses given to law students as well as to Medical and Science students, I will refer now to more general

subjects treated by me, and I shall speak quite simply about the difficulties, successes and drawbacks I have met.

In order to put some order in my statement, I shall first speak about the course of lectures with a straight religious subject, then about others centered on the idea of faith, on the idea of life, then lectures having for object the study of the present events in their relation to Christianity, finally those specially addressed to Law students.

### *1. Lectures with a Straight Religious Subject.*

For these lectures, I have taken as themes the great dogmas of our faith : Trinity, Incarnation, Redemption, the Holy Mass, the Church Mystical Body of Christ, studied in itself and in its relations with civil societies : the State, professional organizations, etc. I have dealt with these questions, not under the form of advanced catechism, but rather as a simplified theology, within reach of laymen from 18 to 22 years old.

I encountered two difficulties in this kind of lecture.

First the use of technical words must be avoided. These words convey a meaning to those who have studied theology, but are devoid of sense for untrained audiences. Take for example two expressions : " hypostatic Union " and " transsubstantiation. " " Hypostatic Union, " i. e. the union of two natures in one single person. For us these words keep safe our statement relating to the dogma of the Incarnation, and this in spite of the deficiencies of some of our developments. These same words had a quite different effect on the students, bringing more darkness than light into their minds. We must therefore look for modern forms of speech to describe the content of revelation, but it is by no means easy. I confess that my first endeavours now appear to me as being definitely insufficient. I was reading recently that the terms had not been found yet to translate into native language St. John's words : " And the Word was made flesh. " I am not sure that they have been found, even for white men and for our pupils. The words of " person " and " nature " which have enlightened the Fathers of the Christian Church during the 4th and 5th century, to perceive the dogma of the Incarnation, no longer evoke a meaning for the modern people, save when accompanied by explanations difficult to be given.

Same remarks for the word " transsubstantiation " which presuming the notion of substance and accident, has lost all precise sense for modern minds. What must be done in order that this dogma could be put forward as a light for the minds of our young



people and a nourishment for their lives ? I have tried, but I confess, that after submitting my essays to theologians, they have found them insufficient. It is however an important problem to be solved.

The second difficulty in presenting straight religious truths, is to avoid, on the one hand, the sermon style, not fit for a Faculty course, and on the other hand, to avoid also systematic, technical, cold, dry statements too much indulged in the courses of theology given in seminaries, where religious truths are classified into well elaborated systems of ideas, but lacking the warm and fascinating exposition, essential when it comes to courses to be given to young people.

It is difficult to keep the balance between the sermon and the system. I have never fully succeeded in doing so.

I have also tried to give a course based on the book " Jesus in His Time " to prepare my students for intelligent reading of the Gospel. I have not succeeded : it may be my fault, but at the age of 17-20, at least in the centres where I had to teach, there was very little reading of the Gospel. The questions which may arise from the reading of the Gospel are not yet raised by my students. The great success encountered by books such as written by Daniel-Rops, shows in which direction one has to look, but the age of the students for whom they are intended must be taken into consideration.

### *2. Courses Centred on the Idea of Faith.*

Here are two courses centred on the idea of faith. The first somewhat theological, too much no doubt. The nature of faith, characteristics of the faith and how to bring them into harmony, faith in the separated Churches, faith in those called " atheists, " responsibility concerning the incredulity and the loss of faith, meaning of the formula : " No salvation outside the Church. "

Here is the other and more psychological series of lectures on faith. Four attitudes of man, with regard to the faith, can be distinguished : the believer, the unbeliever, the apostate, the convert. I had picked out in the literature of our own times, examples of men having occupied these four possible positions. The authors, whose books had been analyzed by me, are no longer quite up to date, but obviously Ch. MOELLER'S books could help to fill up the gaps of a statement to be set up in a frame, and by giving to the whole, a more fashionable dressing.

Unfortunately, students have not very often, or so little, or so superficially, read the books by these authors. The reflexions that I could make in this respect did not answer the type of ques-

tions actually raised in my students' minds. Teaching which does not answer to a need, does not get into the mind and is not interesting because it does not afford nourishment. A very true remark indeed, was made by Father DELCUVE : " It is not enough for a given teaching to have an objective value ; it must have a subjective value for those who hear it. Very often we are anxious to give strong teaching, but it does not satisfy sufficiently the appetite of the persons listening to it. "

### 3. *Lectures Centred on the Idea of Life.*

Here are two series centered on the idea of *life*. A first series was entitled " *A la recherche d'une règle de vie.* " I tried to explain the various rules of life, which are in conflict in our contemporaries : Dependence or Liberty, Development or Renunciation, Optimism or Pessimism, Individual and Society, Reason and Heart, Spirit and Body. I tried to bring into light the excellency of the Christian solution, not because it is a happy medium between the solutions in opposition, but because it is located at a higher level, where oppositions meet in synthesis.

I must say that some of my old students have kept a very happy memory of these courses. But I think that they were guiding their present life with souvenirs they had kept of former teaching. In fact when I was giving these courses, I was under the impression that life had not yet raised a special problem for my students. Once more, I think it dangerous to presume a desire which only appears later.

I also tried to speak to them about life under the aspect of liberty, because it may constitute a problem at their age. My topic was this : " You want to live ..... But what is life ? " ..... — " To be free after all " ..... This is a reflex of young people at their age. But *no*, to live is to depend, and I painted a rather strong picture of the various dependencies imposed upon man : hereditary dependencies or those concerning body, sex, profession, society. I tried to show by facts taken from their own lives that liberty is not independence by itself but that liberty had to be found in a mode of dependency, dependency for love's sake. The core of this series of courses consisted in the formula so cleverly presented by THIBON : " Liberty does not consist in being independent of anything or anyone, but only to depend on what one loves. "

We shall now examine two series of courses concerning the problems raised by *present events*. The first series is centred on liberty : liberty of conscience 'the protestants' freedom of interpretation, freedom of Catholics, of the press, religion, education, political

freedom of the Catholic. Some of these series did provoke rather violent upheavals because they touched points discussed around my students themselves and even in Faculty. I must confess that in the circumstances, the task of the professor is rather painful, but then, some brains were at least at work.

The second series given during the war was entitled : “ *Mystics and Christian mysticism*. ” I had given to the word “ mystic ” a rather broad meaning in order to include the false mystics, classified by me into mystic of race, class, nation and true mystics, which though imperfect may reach the Absolute in one of its aspects, without yet being able to give it its true name. Lastly I studied Christian mysticism in its most humble forms, such as it is described by the words “ mystical life. ” I concluded with this slogan : “ The only mysticism which makes sense is Christian mysticism. ” Taking into consideration the state of mind prevailing during the war, this was an attempt to adapt oneself to the questions preoccupying the people at that time.

### III. RELIGIOUS TEACHING FOR LAW STUDENTS

Here finally is religious teaching for *Law students*. How can this teaching be bound to their legal studies in order to root it in their actual profession ?

The idea of such a course was given to me by reading a book just issued at the time ; it may be somewhat old now, nevertheless it is yet very actual indeed : “ *L'autonomie de la volonté en droit privé* ” by M. GUENOT who is still professor of Law at the Catholic faculty of Lyons. I have also made extensive use of Georges RENARD's books, who was then professor of Law at the Faculty of Nancy : “ *Le droit, la justice et la volonté*, ” “ *Le droit, la logique et le bon sens*, ” “ *Le droit, l'ordre et la raison*, ” “ *La théorie de l'institution*. ”

I have also consulted the books of M. DABIN, professor at the Faculty of Law at Louvain, more specially his book entitled : “ *Théorie générale du droit*. ”

It is good to be able to show our students that we had contacts with their professors.

With the above documentation, and after the perusal of other books, I could not possibly list here, I have adopted the following method of procedure : The Law claims to have the right to give a rule of conduct to men living in a community.

In the name of what ?

We have the liberal answer much in vogue during the 19th century, which as I had mainly noticed at the beginning of my teaching, had left some traces in the minds of many of my students. The liberal answer is: "In the name of the maximum of liberty."

A second answer which had just been put forward at the time referred to, but since strongly developed, is the answer made by DURHEIM and adapted to Law by DUGUY as follows: "In the name of *social solidarity*."

A third answer appeals to the "social order" and seems to me to be a good starting point.

I then made a study of the different subjects of Law constituting the various titles of the Code: Family, Property, Labour, Law, Association, Contract, International Order. I put these subjects in contact with the great ideals I have been speaking about, and how in face of all these questions, it was the answer related to the social order that might be considered to be the best, the only one in fact which actually answers the question.

Armed with this answer, I went further into the matter to show that this social order having for object inspiration of the law, is not restrained to an exterior order merely imposing gestures on the citizen but requires also an interior order imposing submission of the free will and love of the society in which the citizens are living.

In fact, when studying the foundations of Law, it must be recognized that unless we see the social order as a manifestation of God's will upon us and in us, its authority could not be imposed with the same force. This leads also to a statement, I was happy to find in the books of Georges RENARD here-above mentioned: "Order in all things is the arrangement of various and numerous elements according to one principle of unity. Order is harmony, unity in truth ..... Thus by bringing the Law back to order, the question is not solved but simply put off, setting the problem of the principle of unity through which the arrangement of things should be determined." ("Le droit, la justice et la volonté," p. 88).

And further: The legal order belongs to a higher absolute which we have called the Universal Order. As far as the latter is concerned, once again, it is God Himself, belonging in turn to an ultimate Absolute which is transcendent, and is the personal God of classic philosophy. Whoever admits this absolute and holds it as being the keystone of the Universe, for the heart whose rays are illuminating our individual minds with a common light, whoever believes in this Absolute and considers its transcendence as the indispensable support of all morality, believes in the natural God and begins



to believe in the God of the Christians, although his lips refuse to pronounce the letters forming the word God." (Le droit, l'ordre et la raison, p. 316).

I ended by showing the dignity of the legal profession, which was going to be theirs, because it is wholly centred, at least for the believer, upon the formula of the Lord's prayer: "Thy will be done on earth, as it is in heaven."

I have insisted on the developments in this series of courses given by me to the Law students, because it shows the main points of view of the teaching I endeavoured to follow. You will find them again in the lecture I shall be giving tomorrow.

As long as one stands resolutely with feet on the ground, it is not impossible to ask the students to raise their eyes and to look at the star guiding their forward march. I have learnt since that this series of courses given to the Law students interested some of them. Shall I dare say that they had been marked by it for the rest of their lives?

I confess however that as far as other students were concerned, and in spite of my efforts to simplify my courses, they exceeded the degree of effort that my students were willing to grant me. I admit that it is not very great, at least for some of them! It is hard to think!

In short: on all these subjects, my students lack general culture. Above all they should *have lived*. I was under the impression, that provided I could meet them again later on, these courses would have interested them. But at their age, these prematurely given subjects did not satisfy their present appetite. I must add that one of the professors who have replaced me, is giving now these courses to students who have already two years of university life. It is better whenever possible, because the students whom I was addressing had received in the secondary teaching, a religious gorging they had found unpleasant.

I have the impression that the teaching I was desirous to give them, was beyond the average intellectual level of my students. An extraordinary rush to pass the "baccalaureat" examination is to be found for the time being in France. This in order to get admittance to the special schools requiring it. I think that this state of mind, fostered by the parents themselves, is special to France; it does great harm to the intellectual formation of youth and it renders particularly difficult the insertion of a religious teaching in the bulk of the courses.

I do not know whether I appear to you as a pessimist. My main object was to insist on the difficulty of the problem of dis-

covering in the soul of a student belonging to the type I had to deal with, some links to connect a religious teaching and to keep it fast in the mind.

I told you however that my audience was very special. I have also spoken about my difficulties with the hope that a loyal statement would avoid you taking a wrong way. It is no use giving a verbal teaching which does not prepare the students for real life and not make them fighters convinced of the superiority of their faith and proud to say with St. John : " *Est victoria quae vincit mundum fides nostra* " (I John V, 4). The victory which triumphs over the world is our faith.

#### IV. MENTALITY OF MEDICAL AND SCIENCE STUDENTS

Let us now consider the audiences composed of Medical and Science students. I shall also make a very careful study of their mentality. I am convinced that the kind of religious teaching which ought to be given to them as a real nourishment, must be determined by their mentality.

A general remark :

I have already said that my audience was, for the most part, composed of students belonging to Catholic families, or having at least Catholic traditions ; but it does not prevent them taking part in the mentality of the century to which they belong, and this, more or less, according to the relationships of their families or themselves with their surroundings.

We have at our disposal a serious inquiry made by " *La vie intellectuelle* " in 1933 and 1934. The conclusion had been written by Father CONGAR and published in July 1935. I believe that in its general terms, this conclusion is very actual indeed.

Father CONGAR shows very well that the Christian faith does not present and defend itself as a way of life compared to other ways of living. It is and it alone is life and the true life. No doubt you can find different Christian ways of living, different " vocations " as it is said depending on God's call, made clear by circumstances coming from the outside and by interior attraction of the soul. But you cannot find *true* ways of living that are not Christian. The Christian conception of life is " totalitarian. " It claims to dominate and inspire not a part of life, but the whole life, the most common acts of the day, just as the most " specialized " acts of professional life. It is impossible moreover that it could be otherwise. As Christian life presents itself as a solution to the problem

of life, it can with regard to this problem be only either true or false, having right to everything or to nothing at all.

Father CONGAR shows that slowly, since the dislocation of the civilization of the Middle Ages, another conception of life also "totalitarian," has been raised. It is the "humanist" conception with the meaning given to the word by the Renaissance, or again the secular conception as it is now called. The marxist conception is in this regard, an aspect.

Its fundamental principle is that man is self-sufficient. He has not to look for any help from outside, a revelation from above. It is a question of being converted, not to God, but to the human being and to find in men all which must ensure his balance and progress. We are thus facing two doctrines, or more exactly two. Schools of thought (or two "mystiques",) one *theocentric*, having for center God, known, loved, served in Jesus Christ, the other *anthropocentric* being centered on man, without God and even often against God. This is what Father de Lubac calls the "drama of atheistic humanism."

This is the big religious question of modern times towards which, two equally unfortunate attitudes can be taken by Catholics.

The first one consists in giving up the fight and keeping the Christian conception in a sort of dug-out in which the faithful are taking shelter, together with some hesitating souls not having yet made their choice, or who had been shaken in the position they had taken so far. It is above all a question here of safeguarding the souls of the believers against infiltrations of the opponent's thoughts. For the sake of integrity of the faith some Christians are opposed to put into action the spirit of conquest. This attitude may under certain circumstances be imposed provisionally, mainly for the safeguard of souls who have not yet received an adequate formation. But although, it may be considered as a prudent attitude, it very often constitutes a danger and an imprudence. Little by little the totalitarian exigencies of faith are forgotten. Christian life appears like a life merely added to ordinary life, like a better way of living, and in any case, has the advantage of ensuring a nice seat in heaven, at the cost of the practice of a few more or less tedious acts.

Must it not be recognized with Father CONGAR, that since the XVII century and mainly since the XIX century, this idea tends to invade the mentality of quite a number of the faithful? Therefore the tactic of frontal attack against mysticism is abandoned. We are coming back to the two cities of St. Augustine, the city of good and the city of evil, with the difference that both are accepted as a sad necessity resulting from original sin.

And nevertheless, God came to save the world, the whole world

and He has saved us from sin. This attitude, completely negative is, according to Father CONGAR, ignorance of the Incarnation. It is by *conquest* that the Body of Christ must be completed.

Now comes the second attitude which is also unfortunate. One does not seem to suspect having to face an armored concrete block which is very little disturbed by the common arguments of Apologetics presented in a scattered order and one after another. We say : God exists and we have proofs strongly establishing His existence. Jesus Christ is the divine messenger, the Son of God as His miracles, His doctrine, His life, His resurrection prove. The Church is divine because it has been founded by Christ and its history gives testimony of its divine character.

One is surprised that the developments of these arguments "does not catch" except always on certain minds. What has to be done is to dismantle the secular block, certainly not by insulting the tenants, or by delivering blows, or throwing arguments at their heads, but by trying to get inside, in order to disintegrate the conception of life defended by them. It is the method based on the tactic of the Trojan horse. It is necessary to be among them, speak their own language thoroughly, make them feel that they have been understood, completely understood and finally beaten. It is the famous argument of St. Paul to the Pharisees which must be used again, when he was saying : You are Pharisees, I more than yourselves ; *plus ego*. " You want to be men, must we say to our contemporaries, we want it more than you do and better than you. Everything human is ours. We also want to achieve our humanity, but by the only way bringing to a successful end and which is achievement in Jesus Christ. You tell us with GUEHENNO that " Victory shall be at last with the most human. " So much the better, because then victory shall belong to us. *Gratia non tollit naturam sed perficit*. Grace does not suppress nature, it achieves it in perfection.

Practically, it comes to the golden rule given by Pascal : " Man is full of things which throw him out. " One cannot settle inside man, whatever be the spot chosen, without noticing that it is necessary to get outside him in order to understand him. Or further the words of Father DE LUBAC : " Man is no more a man if there is nothing in man which goes beyond man. "

It is by this way that the Anthropocentric conception must slowly be replaced by the Theocentric conception, where all problems enlighten each other, where oppositions are balancing themselves, deficiencies are explained, empty places filled up. No doubt, quite a number of mysteries and clouds still remain, but it may be



observed that all the lights are focussed towards a center where they terminate their curve in a magnificent design.

I do not say that the students I was addressing accept the error I have just been criticising, but they have more or less lived in surroundings impregnated by it. I even add, that the Medical and Sciences students defend themselves badly against it. Their formation, too exclusively scientific, puts them more directly in a world where it may seem that science satisfies man and human life. I would recall for those who are listening to me here, and who are not French, that all these students have been compelled to pass their "Baccalaureat" in elementary mathematics, and as far as the Medical students are concerned, they have even to undergo one more year called P. C. B. : Physics-Chemistry-Biology, increasing so much the more their scientific preoccupations.

A special difficulty is to be overcome, when a religious teaching is to be given to an audience composed of science students (I am putting together Medicine and Science). These students have not been trained to make the analysis of the knowing subject but to the observation of the known subject. For them the object to be known, e. g. the sick man and the man in good health, from the medical point of view, and the various phenomena of the material or even mental order from the scientific point of view, is studied *objectively* and *analytically* in all their details. The one knowing becomes then himself an object to be studied, and not a subject who knows. A very great difficulty arises therefrom to detach the student from this objective vision of the world, and to put him, not in front of, but inside himself, because this attitude is essential for one wishing to set the religious problem in correct terms. The student, is so to speak, projected out of himself in a multitude of knowledge exterior to himself, and he does not even suspect the enigma he presents to himself. He pays attention to things, and by lack of training, he no longer pays attention to himself. Le Senne calls this deviation "Idolatry of the object."

What is to be done to bring students to this necessary conversion of the known object to the knowing subject ? Through their studies, they are always thrown outside themselves. The nature of *introspection* must be revealed to them. It must be remembered that BERGSON himself only reached this stage after having followed in the course of his life the way of scientism. It was only later that he directly examined the knowing subject, particularly in his first book "Les Données Immédiates de la Conscience."



## V. RELIGIOUS TEACHING FOR MEDICAL STUDENTS

1. *Special Difficulties.*

I am now approaching the problem of religious teaching for medical students. They are threatened by two errors : materialism and determinism arousing in them a more or less serious crisis of faith. It does not often cause, at least in us, a loss of faith, but uneasiness nevertheless taking away the feeling of being proud to believe.

I am well aware of the existence at the present time of the 'psychosomatic', which brings into light by increasingly impressive observations the domination of mind over body. But this new science has not yet received in the medical teaching, as given at least in our own country, the place to which it is entitled. Furthermore, a long way has still to be covered to pass from the psychosomatic to the assertion of the spirituality of the soul, according to the doctrine imposed by our faith. Besides, the present therapeutic is insisting so much on all the dependencies of the human will in relation to the body and heredity, that by reading certain books, even those written by Catholics, it is to be wondered what liberty still remains.

Prima facie, it seems therefore that these questions must be taken directly into consideration in order to protect our students against a crisis which is bound to arise, and to inoculate them *in advance*.

The words "in advance" indicate the mistake I made. I have been more and more under the impression that it is no use trying to answer "in advance" questions that are not raised. Premature solutions slip over minds, not open yet to the problems that one tries to consider.

Thus, with a few exceptions, the young medical student has not asked himself these questions. It is true, I did meet some, who had raised these questions with anxiety at the end of their medical studies. I tried to answer them at that moment, but another difficulty had to be faced, consisting in something special in France for medical studies, namely the organization of periods of service in hospitals. Being retained by these periods, the students miss by rotation and sometimes during a full month the courses of the Faculty. Under these conditions, a continuous teaching is not possible, whereas the answers to be made to the questions referred to requires a certain continuity in attendance.

*2. Positive Teaching.*

I have insisted enough on the difficulties to be allowed now to consider the positive aspect of the question.

If I may say so, my first Trojan horse was the book by CARREL "L'homme cet inconnu" a very great success about twenty years ago.

I tried to show that CARREL, who wanted, as he had himself declared, to know the *whole* man, failed because he wanted to remain on scientific ground.

CARREL did not even touch the problem of freedom, an eminently human problem when it comes to affirming liberty or denying it. As far as the dependent moral problem is concerned, CARREL had only referred to it as a fact, whereas the very object of morality is something "to be done," "in the imperative" as POINCARÉ says.

I therefore showed, that in order to know the whole man, the scientific ground had to be surpassed. After having taken this way, one is facing the religious problem, not like a fact to be studied from the outside, but as a question put forward inside ourselves.

After all, it comes to mixing with the students and to enter into their courses and dissecting rooms. I apply therefore to the medical students the method indicated above. It must not be imagined that the religious problem will be solved by making noise outside, or even by trying to force the door under the weight of arguments. We must go to them and show them that, even in their work, questions arise that science cannot solve because its fundamental basis is not suitable for grasping these questions. Particularly for CARREL, after his bold march towards this unknown being which is man, but in consequence of a deficient analysis of the moral fact, the last section, dealing with the "Reconstruction of man," ends in a serious disappointment. For his reconstruction CARREL foresees the formation of a team of strong minded men accepting the ascetic life of real monks "who might very likely be capable of supervising the construction of human beings and of a civilization really made for them." (P. 358 and 392).

It is easy to show how this solution on a scientific basis is incomplete. Carrel recognizes it himself, when he says that there are questions which scientifically have no meaning (p. 138). It is precisely these questions that man has to solve in order to lead a human life.

These are the questions that I then take up again, and more particularly the problem of liberty, but only after a whole preparation, as I have just indicated.

Moreover, a book written by Carrel, edited by his daughter after his death, shows that Carrel has not been sticking fast to the positions taken by him in "L'homme cet inconnu," but that they were surpassed and that he accepted the Christian solution in "full knowledge and serenity." (Introduction).

The same work could be performed by using the books of Jean ROSTAND the evolution of whose soul, notwithstanding his retractions, his hesitations, even his shrinking back, is interesting from the point of view with which I am concerned. Would it be too daring on my part to entitle it "In search of the sacred?"

The starting point could be taken from his book entitled "Les pensées d'un biologiste." Among these thoughts, we find this sentence very characteristic of an integral materialism: "The only thing of which a man can be proud, is to be the most complicated molecular assembly."

ROSTAND engaged in such conception of man, links together his deductions, in an article of the "Figaro" concerning my lecture given on the occasion of the Social Week at Montpellier. His statement was as follows: "If a theologian says: 'I do not wish psychosurgery to touch the brain because it would touch the soul,' what do you want me to answer? The Catholics occupy very definite positions. I envy them! ... We materialists are involved in endless continuity. As it is possible to inoculate hormones, why should a gland not be cut? As a gland is cut, why should the brain not be cut? If billions of spermatozoöns are killed, why should an egg not be killed? If an egg is killed, why not a foetus? If a foetus is killed, why should a man not be killed?"

When one is committed in this way, what can be objected to euthanasia chambers, to the suppression of those suffering from mental debility, to sterilization of the races alleged to be inferior? You know the frighteningly cruel and monstrous conclusions reached by the so called exigencies of positive eugenics. But also in face of this contempt of man, ROSTAND, in his book "Les pensées d'un biologiste" shows his hesitations: "Here, he says, the biologist will abstain from taking sides. In a debate on so many different values, and where the vital interests of the species seem to enter into conflict with certain requirements of civilization, he will hesitate to speak. Maybe he fears his own audacity. He knows that by professional deformation he would be inclined to consider as a trifle the susceptibilities of collective conscience and he comes to doubt whether the frequentation of frogs and flies has kept him human enough to give him authority to decide in the matter of men." (p. 44).

In the article of the "Figaro," just referred to, the reporter interviewing ROSTAND, shows him facing this alternative, recognized as it seems by ROSTAND himself: ROSTAND, says the reporter, oscillates between two points of view: the first one: A progress of science cannot be refused under the pretence that it risks to be misused by wretches and he rejects this intolerable blackmail. His second point of view is that in order to check these excesses by keeping them parallel to the prodigious development of science an "extra soul" would be needed. I confess that this appeal to an "extra soul," one of the most spiritual words of BERGSON, is somewhat confusing from an integral materialist such as ROSTAND pretends to remain.

But the evolution continues in the new book of ROSTAND: "L'homme peut-il modifier l'homme?" : "Under any aspect he may be considering himself, willing it or not, believing it or not, man cannot prevent himself from being *sacred* for himself. He cannot do otherwise than consider himself as the highest and most precious object of the planet, the terminal point of a slow and laborious evolution of which he has not by a long way been able to penetrate all the motive powers. Man, "the unique being" who cannot be remade any more and irreplaceable, who has no replica in all the immense universe; a miracle of the hazard or of something undetermined or undeterminable, he does not know, — but miracle (p. 137). And further above ROSTAND declares: "To touch that, what a responsibility ..... But shall the responsibility be less, if by deciding resolutely for inaction, for non-intervention, we are depriving man of elevations he might owe to judicious application of science. Our inertia, our passivity not less than our zeal, our refusals, not less than our consents bind us; they contribute to make man, which means—for those who confess not to know what man is, — to mould mystery and to build the unknown" (p. 134-135).

So then, this mass of molecules, ROSTAND was speaking of in "Les pensées d'un biologiste" has become a mysterious thing, holy thing, "Sacred thing" says the Church, and between the two words, there is not so much differences.

It is an interesting starting point for religious teaching in medical centers.

But here also, the ineluctable character of the problem must be felt. It must be shown how in medical practice, either of a big employer, physician, surgeon, practitioner, unfailingly, at a given moment, the question shall arise whether the human person must be respected above all, as a "sacred thing," or, if it is allowed in



certain cases, to sacrifice it, or still to handle it like the life of an animal, to make an object of experience out of it. Between these two directions, a third direction is not possible. If it is acceptable that man can be considered as a means, such a decision would fatally lead to all possible excesses described by ROSTAND himself in the picture drawn by him in the first part of the book " *L'homme peut-il modifier l'homme ?* "

But with the notion of the sacred character of the human being, we are keeping the centre of Catholic ethical rules relating to the medical profession. As I have shown during the Social Week at Montpellier, the question of abortion, homicide, medical experiments are forcing us to take a decision for or against the eminent dignity of the human person. The one who has not the sense of the sacred has not the sense of the human.

Once more, it is the crucial problem and for its solution, we must revert to the truthful thought of PASCAL : " Man is full of things which throw him out. " I translate for the medical students : Medical science is full of things which reject science, or rather throw the medical man out of his properly so called medical science, to put him in front of the human problem itself. Here again, once over the fence, it is easier to set before medical students problems they have realized to be of an ineluctable character. I have made, according to the age and character of my audience, a selection of the problems seeming to me the most suitable.

## VI. RELIGIOUS TEACHING FOR SCIENCE STUDENTS

I shall now deal with the question of religious teaching for scientists.

I must say that this teaching was not given by me in the science Faculty but only in the Higher Industrial Studies School and in the preparatory year to the medical sciences called P. C. B. (Physics-Chemistry- Biology).

### 1. *Basic Intention.*

The problem is always the same here. With the exception of a few students really interested in the religious question and who are looking for a teaching responding to this interest, there are many scientists, even in an audience of a Catholic Faculty, for whom the religion is an assembly of laws to be observed and practices to fulfil. Providing this, they consider themselves in peace with their conscience. When facing such a closed circuit, it must be



blown up at all costs, in order that religion might take again in this soul the place it is entitled to : the first one, or more exactly the whole place.

How can this be done ?

I have tried. The broad lines of this attempt are found in a book, formerly published, now out of print, which ought to be completely taken up again, in order to have it readapted to the present time.

This book, however, does not represent exactly the teaching given. Thinking of those who would read it, not only medical students, but professionals belonging to various scientific careers, engineers etc., I pushed this teaching beyond the one given to my students. I completely agree that in its published form, it exceeds their capacity and is not intended for a series of lectures.

You will be interested by the plan, always the same, consisting staying close to them, sharing in their preoccupations, while trying to show them, that they cannot fix themselves to these cares, as to something sufficient in itself. We must enter into the room of the learned man, and make him feel, that even in the middle of his scientific studies, the man who stays in him is lacking air and light in a confined space. So thus, he opens the door himself, goes over the country, looking for a high spot where he will be able to breathe at his ease, until at last when he reaches the top of the inspired hill, he finds the chapel where it shall be given to him to think and to act as a man. If you will allow me this play upon words, which expresses well my thoughts " He will have to pass from the laboratory to the oratory. "

## 2. *Plan of the Course.*

This is the plan of my series of courses.

First its title : " Does science leads to God ? "

I start from science and I ask myself the question whether real science allows taking hold of God as an object of science to be studied. My answer is " no " because God as an object of science, by this fact itself, loses his nature ; it is an idol. However science leads to God provided that one gets outside it. This is the central thought of my book. One may be a great scientist, but by sticking only to scientific methods, by refusing to make use of other means of knowledge, where the spirit of acuteness substitutes itself for the spirit of geometry, where certainties become virtues, or by refusing to make use of the tendencies of the will aiming no more at domination as in science, but to depend like in religion, the scientist will be turning round in his science like a squirrel in its cage.

Now then, comes the development which was given by me to this plan in a series of lectures. I shall tell you simply what I have done, while recognizing that you could do it otherwise and better than I did ; I simply bear witness as stated before.

First of all, I determined the general object of science as being the study of facts, not taken individually, but in their solidarity with other facts. Science is looking for the necessary links of this solidarity, and even as far as possible, to those which can be reduced to mathematical formulae. Science does not renounce establishing big scientific syntheses, and is not exceeding its own limits, provided it keeps to the facts taken in their solidarity and considered in all spheres of reality. With this precise notion of science, I have been studying successively how science grasps matter, life, evolution, human conscience, society, moral, revealed religion, but always within the limits of facts and links between facts. Science is then compelled to notice that on each step forward, one aspect of these facts is falling to the ground, because it has dropped so to speak from a net not fit to keep these aspects inside.

The scientist, after all a man, comes then back on his steps, and grasps all these facts under the aspect that made them drop on the road. Science may even determine the general character of the questions beyond its reach. It consists in considering in beings the trend towards something, that has been called "intention of nature." Among the facts established by science, it exists a "to be done" acting from the inside upon the facts, an orientation, a direction considered as a fact by science, but set as basic question exceeding the capacity of science, more especially when it takes in man, the aspect of a destiny to be reached and becomes according to POINCARÉ's expression, an "imperative" to be respected.

I cannot enter into the detail of this analysis. It is enough for me to have pointed out to you the general structure. Once I got over science, and according to the audience to which I was speaking, I dealt with one or the other point of faith and particularly, the moral and supernatural conditions of certainty of faith.

## CONCLUSION: NECESSITY OF PEDAGOGICAL RENOVATION IN CHRISTIAN SCHOOLS

In accordance with my own experience, I would now like to consider the question from a higher point of view and examine whether religious teaching is not distorted in its own essence, by reason of the place too often given to it even in Christian schools.

### 1. *Religious Teaching the Crowning Point of Teaching.*

Is it not distorting and straining the truth of religious teaching, to set it as a *subject alongside* other secular branches of teaching, Discussions are taking place to find out whether one or two hours a week must be devoted to religious teaching. That is not the question : Religion is not a mere *branch* to be taught ; it is the *crowning* of teaching.

A. *Conception of the Church.* A religious teaching which does not crown all other branches taught, is by the very fact a mutilated teaching. I know that owing to circumstances prevailing in the State schools, one is compelled to be satisfied with it, but only as a last resort, because religion must be set *above* and not alongside other subjects. That is why Pius XI in “ *Divini illius Magistri* ” claims highly “ the right for the Church, to found schools for all sciences and all degrees of culture, not only elementary, but secondary and higher. ”

Father DELOS, in a leaflet entitled : “ *Le problème des Universités Catholiques*, ” makes a very clear statement of the question : “ It is right to say that there are no Catholic natural sciences, no Christian mathematics, no confessional physics or chemistry. We perfectly agree, provided it means to say that an acid acts in the same way when poured into the test tube either by the hand of a Catholic or by the hand of an unbeliever, and that a theorem is proved by arguments independent of faith. But what we say is that the study of chemistry and the practice of mathematics will not confer real culture, if these sciences do not, at least implicitly, raise their own metaphysical problems and thus reach an order of complete truths they contribute to enlighten through their own contributions. If it is not so, the knowledge of mathematics will not confer a true culture and might even deform man. The mathematician may become especially learned, the chemist a specialist in toxins : but they will have by-passed culture. The loss will not only be felt by themselves ; entire society will suffer from it. If they do not reach culture and wisdom, sciences and techniques undermine civilization, just as much as they serve to build it. A science, — let it be physics, philosophy or aesthetic, — which does not confer on the minds a formation, an ability to judge according to the laws of truth, of fairness, of good, destroys as much as it builds.

“ This is not a statement of cultural clericalism, but the proper contention of culture itself refusing to be mutilated. The metaphysical problem is immanent to science, and with it the problem

of life, man and God. But, since nearly two thousand years, the Incarnation has entered into the order of facts ; the Redemption has altered our historical civilizations ; the God of the Philosophers has become the God of Abraham, Isaac and Jacob, the God of the Calvary and Eucharist, the God of the Catholic, Apostolic and Roman Church. Nowadays, there is but one integral humanism, the Christian humanism, there is no, we do not say lawful, historically possible civilization, except the Christian civilization. God is always present in the world, and a true science has always rejoined God, but today He is present as a Redeemer, like the author of a grace achieving nature. " (p. 12)

B. *Requirements of the Teaching Itself.* It should be noted, that according to its nature, the conception given here and which is that of the Church is really the one that should be imposed in consequence of the nature of the teaching. I confess that an effort has to be made to understand it. The modern way of teaching is against this conception. In a quite recent book entitled : " Enseignement concentrique, " Suzanne Marie DURAND uses a very suggestive picture : " Present teaching, she says, is lineal, whereas it must be concentric ". There are so many hours a day given to mathematics, so many to literature, so many to foreign languages ... These courses are *added* to other courses and follow each other without aggregating and even sometimes opposing each other. These lessons are given by specialized professors who do not confront their ideas, and very often who could not do it. What can come out of such teaching formula, except minds divided in slices of knowledge, without inner unity, spineless minds, soft and dead ? To give a good teaching, i. e. to cultivate a mind, a center has to be given, round which the disciple will be able to assemble, build up his knowledge and to make " cultural " elements out of it.

One cannot stop at particular syntheses. All these centres are yet " pieces " and they must become " elements " in order to respect the living unity of the mind. Finally all this knowledge will have to be " composed " round a unique centre. No doubt each professor will only have to prepare the concentration effort to be made by his pupils. It will be the duty of the school, to which the professor belongs, to achieve it.

Thus, the pupil will leave his studies with a mass of combined knowledge, not added one to another, but synthesized, capable of assimilating any new knowledge he may be able to acquire during his life. Besides, this synthesis will remain living, active. At any



moment it will have to be altered, transformed, redone. But without synthesis, there is no intellectual virility.

C. *Parallel Conceptions of Marxism.* I confess that it does not make me smile when hearing the pretensions of the Soviets to teach in a completely materialist atmosphere. Mathematics are not materialist, but they are badly taught if they are not inserted in a synthetic knowledge. Certainly the centre of this Marxist synthesis is badly chosen. The communists are going to fail in their effort, because the sciences dealing with the matter itself cannot possibly be confined in a materialist synthesis. But if they are making a mistake with regard to the aim of the exerted effort and the use of the means consisting in intellectual dictatorship, they are right concerning the *nature* of this effort which must frame the special knowledge within a synthesis without which a true intellectual culture does not exist.

We find the same assertion with the socialists. It is explained in plain words in an article written by Edouard Depreux in *Revue Socialiste*: "Teaching, Education, Culture, Enrichment of the human person and Socialism are closely connected." (Documents Pédagogiques, april 1930, P. 104). Here it is Socialism which is in the centre, whereas we are putting Christianity in the center. But both sides have the same concern and it is correct, because teaching aiming at nourishing a living being must be centred like the living being himself.

## 2. *Pedagogic Conversion to be Realized.*

You will understand that by making the mistake of keeping the lineal form of teaching, giving up the concentric form, such teaching even if it is given in Christian Schools, cannot be treated otherwise than to be placed besides others; it is, ipso facto, distorted. It should be noticed that the way we indicate here, is seldom followed, even in our Christian schools, because they share the fault of all modern teaching. This evolution will not take place, or it will only develop slowly with hesitations. Why? Because this transformation of teaching, which from lineal must become concentric, requires real pedagogical conversion. I recognize that the specialization in the functions exercised in teaching has imposed itself because it is impossible for the same professor to master the various subjects. We have had professors more and more specialized and this specialization has restricted more and more their field of vision in very much defined, too defined spheres. We have had

literature, languages, history, science professors. The man has little by little disappeared before the speciality.

SERTILLANGES tells us somewhere that science, is man added to nature and that art is nature added to man ... and he goes on : " from both sides, the man has to be saved. "

I have been much struck by a remark made by a young man in a Catholic secondary school. He told his father : Reverend so and so, is not a professor, he is a man with me. " The professor who would deserve such a testimonial is seldom found. One must even be frank enough and have the courage to say that too often, a priest is no longer a priest with his pupils but a professor.

As long as it remains like this and that even Christian schools are riveted to the lineal forms of teaching, the teaching of religion shall be put as a subject besides secular subjects and the professor will merely be a " professor of religion " besides the other professors.

To put the religious teaching back to its dominant place, it is the form of teaching *in all matters* which must be changed.

Even more serious, so long as the Christian teaching sticks to the false formula we are criticizing it is, we dare say, *indefensible*. In this conjecture, it is right to say that in order to put everything back to its place, it is sufficient to add to a neutral State education, a few courses of catechism, or a few gatherings having for object religious studies. It is right, not because we are wrong, or even because the Church defends a teaching formula which is now out of date, but because we are putting ourselves in the wrong. We must make haste to organize Christian teaching in such a way that fundamental formula (we do not say its concrete realization which will always remain imperfect), will appear as the sole answer to the requirements of a real intellectual culture. Life will have no longer to revolt against the school, when the school shall be living.

I am proud to add, that solely Christian teaching is capable of approaching the problem and solving it, because it is not neutral and answers the exigencies of life, which itself is not neutral. It is a good thing to understand that the problem of Christian teaching in schools on all levels and in all matters taught will only be solved when the School itself becomes a Christian School. It comes to find out once more and put into practice the truth of the triumphant word of St. Paul : " by resuming everything in Christ. "

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# A Modern Presentation of Christ: « Jesus » by Jean Guitton

by Gustave LAMBERT, S. J.

*Former Professor of Holy Scripture at the Theological College, S. J.,  
Eegenhoven-Louvain*

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## EDITOR'S NOTE

To be of service to men of culture, and more particularly to professors, Rev. Father Lambert S. J. brings out the main lines of Jean Guitton's book.<sup>2</sup> This very careful study will render the reading of the book more profitable, and its use in schools easier.

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“ Whom do you say that I am ? ” this, according to the three synoptic Gospels, was the question Jesus asked his disciples one day, when walking with them near Cesarea Philippi. We know the heartfelt answer of Simon Peter, when with his ardent faith he said “ Thou art the Christ, the Son of the living God. ” (Matt. XVI, 16). “ To the confession of the Messiaship of Jesus, reported by Mark and Luke, Matthew adds the formal declaration of His divine origin ” (Rev. F. Benoît). Peter's assertion was that of the

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1. Rev. Father Gustave LAMBERT, S. J., born in 1894, entered the Company of Jesus in 1913. Doctor of Theology and Bachelor of Biblical Science of the Gregorian University, Rome, he devoted himself entirely to exegesis and biblical science. For 25 years he was professor of exegetic science at the S. J. Theological College of Louvain, where his mastery and competence were always much appreciated. Rev. Father Lambert has written important articles on the manuscripts discovered in the valley of Judea, and went deeply into exegetic studies concerning Genesis, chiefly in the “ Nouvelle Revue Théologique, ” les “ Études Classiques, ” “ La Revue générale Belge. ” — Address : 184, rue Washington, Brussels, BELGIUM (Editor's Note).

2. Jean GUITTON, *Jésus*. Paris, Grasset, 1957, 447 p.

first Christian generation, and it will remain that of the Catholic Church throughout the ages: Jesus is the Son of God, the second person of the Holy Trinity, made flesh to accomplish in this world the work of salvation of humanity.

### 1. *Jesus at the Present Moment.*

“Whom do you say that I am?”: for nearly two thousand years this question has ever been in the hearts of millions of human beings. Today the same question is set with an earnestness it perhaps never had in the past. The book we are presenting to our readers begins with this question: “Has what I call the problem of Jesus ever been set clearly and calmly? Was it possible to do so before the present time?”

Certainly, the faithful children of the Church do not hesitate a moment to believe what their mother teaches them about Jesus, and they do not feel the need to question what they consider the very foundations of their religious faith. This is a blessing they cannot overrate: for them too is the beatitude expressed by Our Lord to the future head of His Church: “Blessed art thou, Simon son of Jona, it is not flesh and blood, it is my Father in heaven, that has revealed this to thee.” (Matt. XVI, 17).

However, it is useful, even necessary for cultured believers whose faith is looking for knowledge, for unbelievers, souls of good will, looking for the truth, to consider the ancient Christologie dogmas in face of the special difficulties of our own times. M. Jean Guitton analyses these in his first chapter and summarizes by one word: “the crisis of the Idea of the Incarnation.”

No doubt, an adequate answer to the question concerning the mystery of Jesus belongs to the supernatural order of faith. The Master said to His apostle: “flesh and blood” are incapable of piercing the veil, but man’s intelligence may prepare the way towards acceptance of a transcendent answer by solving the difficulties arising from modern philosophy and historical disciplines of our times.

This was the object of our author. His book, eminently apologetic and theological, written by a lay philosopher is to be recommended not only by reason of its scientific value, but also because it is a testimony whose moral and religious value cannot fail to impress a loyal mind.

The “Jesus” offered by M. Guitton, is the result of a long, slow, development. He first got extensive information concerning anything said about this problem. Round about 1920, he “furtively” attended lectures given by M. Loisy at the Collège de France, and



by M. Guignebert at the Sorbonne. It was about this time, that he made the acquaintance of M. Pouget, that kind old Lazarist priest, who had a happy and deep intellectual influence over more than one university student. Round 1934, our author had conversations with the philosopher Bergson, and he was surprised to see "the two destinies of Bergson and Loisy crossing each other in opposite directions: the priest sinking in the certainty of his initial error, the Israelite ascending slowly and cautiously towards the being of Jesus expressed by Catholicism, achievement of Judaism" (p. 39). Somewhat later, M. Guitton went to Jerusalem to hear Father Lagrange, who was reaching the end of his long and fertile career, being at that time just eighty years old. Lastly he recently made the acquaintance of M. Paul Louis Couchoud, whose books he had read with very understandable curiosity: was it not this philosopher-doctor-exegete who proposed that unheard of paradox: *Jesu* is the greatest Existent of history, today *He* is still the greatest inhabitant of the world, but *He* has not existed in the historical meaning of the world: *He* was not born, *He* did not suffer under Pontius Pilate. All that is a mystical legend. It must also be added that M. Guitton watched the growth of the school of Dibelius, that "Formgeschichte" which ignores the content of the Gospel, retaining its literary form only, trying to catch a glimpse of the living Gospel which preceded the written Gospel. Finally, he is aware of the works by Bultmann, of his attempts to make a distinction between the spirit of the message of the Gospel and its expression, and the reproaches made by Karl Barth to Bultmann of emptying faith of its content. Briefly, it may be said that for more than thirty-five years M. Guitton has paid very careful attention to everything of importance said about the problem of Jesus.

The consequence of these repeated contacts with the "masters" was the destruction of M. Guitton's illusion: in reality in this problem of Jesus, there is no "master" at whose feet it should be enough to sit and whose word could put an end to all wavering in the mind of the listener. It is a question of making a personal decision after having collected all knowledge and experience. All through the four hundred pages of his book, we see the research work and the earnest attempts made by his mind to reach the solution.

## 2. *A Choice Has to be Made Between Three Ways.*

The first fact upon which the inquiry is based, is that the number of different types of solutions is rather limited. Our author

comes even to the conclusion that there never were, and that there never would be more than three: two for denial, one for affirmation.

By following the steps of M. Guitton, we are going to examine these different ways of attempting to find an answer to the question of Jesus: "Whom do you say that I am."

A *first hypothesis* consists in making a distinction, in the "apostolic memories," between most of the statements concerning Jesus considered as belonging to history and the marvellous element rejected because not being objective and explicable by reasons coming from the subject alone. This is the method followed in France, first by Renan, then by Loisy. This method of selection affords the great advantage of being able to write a history of Jesus who has first been reduced to the proportions of an ordinary personage.

From the point of view of reason, this dissociation between the historical and mythical element seemed perfectly honest and the only scientific method worthy of "reason," in the meaning given to this term for the last two centuries.

But, on examination, difficulties appear. "Without faith," texts "born of faith" have been used. The first witnesses who are the only sources for the historian, would not accept the "critical" relation of Jesus' life. They have written to show that Jesus was the Messiah, that He performed miracles, that He was God. All the rest of their statements were secondary. Thus by the strangest paradox, a method said to be critical, admits their testimony for the accessory but rejects it for the essential. To be logical, suspicion ought to be carried right to the end, with no sorting out, rejecting the whole, or rather leaving it in the sphere which cannot be checked of the objects of faith.

We have said that the critical method reduced Jesus Christ to the proportion of an ordinary personage. Is it not better to say that by taking away all myth, it makes Him pass from the highest category to the lowest, without being able to stop at the intermediary plane? It makes Him a "less than man, a sub-man, a poor man, at the limit, an uncertain being about whom the mind wavers between anomaly and inexistence" (p. 94).

But then, how can it be explained that this poor workman, who died very soon after having made so many mistakes, is at the origin of a religion which, from the beginning and without genesis, makes Jesus equal to Yahweh, at least by His functions? One can see it: the more Jesus is put down to the common, the more difficult it is to conceive the sudden passage from the fact of His poor existence, to the idea of His divine super-existence.

In reality, the conception of the critical school is surpassed today ; the idea of Myth prevails over the idea of History. This brings M. Guitton to consider the *second way* or the mythical Jesus.

It was of no use, starting from the historical fact of Jesus, rising to the idea of a God made man. Let us start from faith, from the idea ; is not the immediate fact we are looking for to be found there ? This is explanation by myth. The particularity of this type of thought is to say that " after all, nothing would be changed if the name of Jesus had to be put in inverted commas, as being a more or less conventional designation of the religious phenomenon, such as took place during the first Christian generation " (Bultmann).

" The essence of the mythical explanation is that it proceeds from the Idea to the Fact and not, as above, from the Fact to the Idea. For Renan, the ideal Jesus of faith was the final adornment of the real Jesus. For Bultmann, the real Jesus of history is the final expression of faith in Jesus Christ. That is quite different " (p. III).

If we had no other sources of information about Jesus than St Paul's Epistles and the Apocalypse, and if the fourth Gospel was a mere collection of speeches made by the Logos, the views of the mythical school might possibly appear reasonable. But in that case the synoptic Gospels and the Acts of the Apostles would have to be ignored, because these documents insert the history of Jesus in the history of a very characteristic milieu.

St John's gospel also presents in this respect an interesting paradox. Although the author aims at proving that the Word made Flesh, certainly present in time, but also coeternal, he is careful to give precisions with regard to the times, hours, routes followed by Jesus. He speaks about designations unknown to the synoptic tradition and nevertheless confirmed by excavations made twenty centuries later. Is it not the simplest way to admit that the Gospel is based on the recollections of a privileged witness ? In short, the Jesus of the fourth Gospel, identified in the Prologue with the Logos appears in the whole work as perfectly made flesh in history and by no means with the attributes of a mythical person. One comes to the same conclusion by noticing that the lack of exaltation in the manner in which Jesus, His deeds and gestures are described in the earlier Gospels, particularly in St Mark. " They do not give the impression of describing a God made man, but only an exceptional prophet (p. 119). " Divinity remains in the shadow, and it can be understood that Arius, by reading these worldly Gospels, did not find anything to foster belief in the divinity of Jesus (p. 122).

Another valuable consideration : By considering the hypothesis of mythical fabulation, it is strangely obvious that this fabulation did not obey the law of utility and propaganda, which is its principle, and that Jesus kept silent in these stories on the serious problems set up for the newly born Church.

To summarize, may we consider the mythical explanation as probable ? M. Guitton finally finds that Renan's assumption is even more reasonable because it conforms more to human experience.

But it remains that critical explanation and mythical explanation are merely two negative ways, very similar to each other. They are substituting a mental process to authentication and are in agreement upon one point : to reject testimony.

This was a statement made by witnesses : Jesus is risen from the dead. The critical school keeps the attribute and makes the subject disappear. But in both cases, the verb "is" is emptied of its substance. Now this verb carries the emphasis and the act of the witness. It does not merely mean to say : Jesus has existed or he is dead. Neither does it mean to state that the idea of the resurrection is of great value. But he brings the whole weight of his testimony to assert the identity between the one dead and the one living again, and according to the word of the Apocalypse. "I who underwent death am alive to endless ages." (Apoc. I. 18).

M. Guitton asks what advantage is offered by these two solutions which would compensate for the rejection of existence, which is the act of bearing witness. He answers without hesitation : "This advantage is important : it economises the most extraordinary act of faith" (p. 140).

This leads us to the *third way* conducting to the sole acceptable issue : it is "to be resigned" to conceive that Jesus is at the same time "God and man." Then the two former solutions might be linked together without hurting each other. The historical and critical explanation would represent human nature. The mythical explanation would represent the divine mystery. These two characteristics of Jesus' being would be associated in the unity. So we come again to the solemn declarations of the early Councils on the mystery of the Incarnation. But here, one has to submit humbly to it by an act of faith, which is the work of God in man and the same time a free movement of the human will.

M. Guitton here cites the amusing words Father Lagrange once said to M. Couchoud : "Renan believed that Jesus was a man made God, you think that Jesus is a God made man. Why could you not be both amalgamated : the result would be a true Christian."



This amounted to say that by not recognizing the mystery of Jesus (one single person and two natures), Renan and Couchoud were rending Jesus, by reducing him to a product of the mind : product of enthusiasm creating heroes, according to Renan, product of mystic creating myth according to Couchoud.

We must note that the two tendencies we have observed in the historical Jesus and in the mythical Jesus, are found since the beginning ; the Ebionites denied the divinity of Jesus and the Docetes argued that Jesus had only taken an appearance of flesh. " The Church " says Karl Barth, has set aside Ebionism as well as Docetism, and in advance all modern theories connected with them. For the Gospel, the divinity of Christ has a meaning, provided it is not considered as the glorification of a great man or the personification of an Idea about God or a divine idea. "

But why this tendency always to return either to a Jesus who is only a man, or to a God who is not really a man ? Because reason believes that it has to obey that fundamental principle which prohibits nature from surpassing nature and admits in advance that this law has never suffered exceptions.

But if a witness testifies to this exception ? Must a fact, for which evidence has been given, be denied in name of a principle ? Or in the name of bearing witness, admit an event and a mystery both unique in their kind ?

The answer is obvious for a believer, but our author continues by devoting a third part of his study to the examination of the nature of the evidence and the difficulty in believing it.

### *3. Difficulty in Believing the Evidence.*

Fundamentally, the main difficulty consists in this, that in the case under consideration, the testimony is just as astonishing as the fact upon which evidence is given. This is expressed by M. Guitton in the following terms :

" To the act of the divine power, impossible for us to understand, joining the eternal and temporal in the unity of Jesus Christ corresponds the act, astonishing for us, of the apostles' testimony, because they had authenticated it, in an experience also unique in its kind, that the historical has been penetrated by the eternal mystery ... The human experience is here miraculous ..... The idea of miracle, is the idea of this intimate presence of an element superior to history in the midst of history itself : this presence is what imposes itself, impossible to deny its existence, because pressure of facts compels to the testimony " (p. 197).

If the objection is raised that "for centuries, the stories of miracles have been the main argument in favor of belief" (p. 210) and that it must be recognized that some of these stories have a characteristic taste of legend, M. Guittou answers that the testimony bears not solely and preferentially on miracles "which have only been collected after the resurrection and on this track which transformed everything" (p. 211). Jesus did not start by showing His power. The extraordinary took rather a side way. It was given in addition. First of all, it was Him, familiarity with Him, with His Person and the secret of His Person.

M. Guittou has written some very beautiful lines about this :

"What the Gospel brings is the announcement of these new communications with one being alone, who for man holds in a visible way the place of his creator. It is the *friendship* in the strong sense that the ancients gave to the word, but which has now a somewhat common meaning. The Gospel is built like a pyramid of friendships, broad at the base, but becoming scarcer and progressively narrower towards the top."

"You find the seventy two disciples, then the twelve apostles, then the three who were preferred, Peter, James and John. Then inside this group of three, the two : Peter, the leader and John the disciple whom Jesus loved, each one being preferred in his order, without the preference of primacy holding in check the preference of love. Then at this point, at this junction, at this instant where the pyramid of human friendships is consummated in these two, begins another sphere, that one being most extraordinary, indescribable, unconceivable, of love and testimony, where the Son bears witness to the Father, and the Father to the Son, this Son Whom John said that He is on the Father's breast, as the disciple at the last supper was on the Son's breast."

"So, when you are looking for the essence and the inner and really secret movement of the Gospel, you will always notice that one person bears witness to the other, because this person alone knows what is intimate and not revealed, and transmits it to the few. And the source of all these communications is in this first testimony of Jesus to His Father, and is the mainspring of His existence".

"This is, in my opinion, the power of the last Gospel, which coming after the others, brings out what was implicitly supposed in the others : this act of bearing witness, not chiefly on events, more or less inexplicable but on a Being from whom the inexplicable emanated as from a spring. The evidence given on such or such a fact cannot be separated from the global evidence, and the witness bears upon a mysterious person : that is to say upon a Being at the same time Flesh-History and also Spirit established above flesh and history" (p. 212 s.).

Having reached this point of his inquiry, the author tells us that he wanted to define what is eternal in the difficulty presented

by Jesus to our minds, but he admits that he was aiming too high in his research and that it is time to come down in order to give some illustrations. He devotes the fourth part of his book to the two unknown factors of the problem : resurrection and divinity.

#### 4. *The Two Unknown Factors : Resurrection and Divinity.*

a) *The Resurrection.* — Primordial fact : according to Saint Paul, if this fact was not certain, all the rest would collapse. " If Christ is not risen, your hope is vain. "

M. Guittou does not ignore the fact that the resurrection is above all a dogma of our faith, but he would like to see what can validly be said on this problem by following the method he has adopted : only by reflection upon the data.

First of all, a starting point must be chosen that may be accepted by all. Nobody can contest that at the origin of Christianity, the symbol : " Jesus died for our sins and the third day He rose again " was solemnly declared.

An element is to be found in this declaration upon which almost everybody agrees today and no denial is to be feared : Jesus died after a brief career, His hands nailed to the shameful wood of the cross, execution reserved for slaves.

But it is not possible to make a beginning out of such a complete failure : worship cannot be born of the view of a pitiful corpse " (p. 227). History reveals the state of mind of the first Christian community, absolutely convinced that Jesus is more than alive : He is present and acting in their midst. This conviction is not born after a long state of confusion. On the contrary, it is immediately after the death of Jesus that an extraordinary intensity of faith and activity are witnessed. What else can be concluded, except that something else than a sudden death, by the shedding of blood, must be found at the origin of Christianity.

M. Guittou is quoting here a curious page of Proudhon (1809-1865) this publicist had felt the difficulty so well, that he imagined that Jesus had been detached from the cross, before He was dead, and thus was still secretly present, inspiring and comforting His own people. Proudhon was daringly suppressing death in order to keep at any price a living Jesus, an element he judged necessary to explain the Christian fact.

But as the death is an unquestionable historical fact, an explanation has to be found accounting both for the death and at the same time for the other factor considered as logically necessary : the new life of Jesus manifested after His death.

Without further examination, the author rejects the indefensible hypothesis of Proudhon and Renan's explanation: the love of His own people made Jesus arise again in their hearts. "It is difficult for such a great effect to rest on such a poor cause." Shall it be said that the myth has been borrowed from the pagan worship of the dead gods risen again? It would be more likely, but "time is lacking": the belief in the resurrection followed shortly after the death of Jesus. Finally, it is no explanation at all to declare that resurrection is impossible *a priori*. This negation does not interest history because it has not to decide whether a fact is possible or impossible, but solely whether it is established.

M. Guitton then asks himself whether it might perhaps be possible to appeal to the mystical phenomena: did a real experience take place in the minds of His own people, after the death of Jesus, and was it so vivid, that they were for ever assured that Jesus was alive?

The author is then fully engaged in a most interesting study of the Gospel accounts of the resurrection, a study based on the mystical phenomena which, at first sight, resemble the story being told. He thus gives a purely "phenomenal" description which he summarizes in the following terms: "Strong impression of reality; a being in a way surreal although strange and capable of being the object of a doubt. Support sought in the past, by reference to the official religious tradition which is a capitalized experience. Directed towards the future, desire to convey a message to a privileged group and, through them, to all people. Finally and above all, new existence of Jesus identified with His previous historical existence, such as, if after His death, He at times again became part of the history of the small group of men He had chosen to be the leaders of the community and therefore capable of testifying to His reappearance in the same way as to His historical existence of before His death" (p. 250).

The classical difficulties of the Gospel accounts concerning the resurrection are well known: Luke only mentions His appearances in Jerusalem, whereas Matthew places them in Galilee. The exegetes will no doubt appreciate the remarks made by our author on this subject: "As far as I am concerned, I prefer that on questions of details there should be different traditions. This is not important. What is important is the sudden surge of a belief, without it being possible to note a moment when it did not yet exist, when it was beginning to take form. *There is no genesis for this idea of resurrection.* From the moment we perceive Christianity in history, Christianity possesses the idea. Power of propagation is drawn from it,



but it is not brought to the fore. On the contrary, it might even be said that in all texts, a minimum space is allotted to the idea. Its symbols are expressed in the terse formulas. The stories of an event so important for the faith give the impression of being shortened beyond all measure : to such a point that discussions arose as to whether the Gospel of St Mark had once included a story of Jesus' reappearance. In any case this story was reduced to one or two examples. The contrast between the considerable importance of the dogma, the interest unanimously aroused and the conciseness of the traces that Christians have left in their texts give much food for thought. Length, exaggeration, color, are generally used by man, in inverse ratio to his convictions. In fact, when we know, why make a long story of it ? " (p. 251).

Having reached this point of his study, our author finds that the hardest part of his work remains to be done : to elucidate these facts in conformity with the rule he had established for himself, using his intelligence only and by following the two routes to explore the enigma without appealing to a cause transcending history.

*The first way or an attempt at critical explanation.* The most common, the easiest idea : there has never been a dead body in the sepulchre, because the corpse had been thrown into a grave. Or the dead body had been taken away.

Finding the empty vault fostered the idea of a resurrection. Renan had looked for an explanation in this direction. One may also consider mental disease : hallucinations transmitted from one person to another and religious deliriums are expected to furnish an explanation. Or it may also be said, as the author himself has tried to do it : " We are faced with mysticism. We must seek no further. "

But the power of diffusion of Christianity can hardly be explained by an illusion mixed up with a few lies, by a medical or telepathic phenomenon.

Can we say : it is a mystical phenomenon absolutely unique in its kind ? Can we affirm that this mystical phenomenon has an objective existence, and that it is possible to bear historical witness to it ? The author is very undecided ; he does not see how such a kind of mystical experience of an historical and real type can be explained without creative intervention.

*The second type of explanation*, the one called *mythical* consists in starting from pure belief to show, later on, how a merely subjective reality is the cause of a belief in historical reality.

In order to justify it, it will be said that the origin of the picture of the resurrection is easy to find, that it results from a protest of the mind against death : how can we admit that the Holy of the Lord, could have been touched by corruption ? The Holy of the Lord, notwithstanding all denials based on experience, is still alive. He must be able to show that He is, that is to say He must appear ; therefore He will appear. If Jesus himself did not capture the myth for his own benefit, his companions, consciously or unconsciously, applied it to Him after His death.

Prima facie, this explanation is not unthinkable, but its main difficulty resides in time being too short to pass from the historical fact of Jesus' death to this belief in a cosmic God, dying and rising again like the oriental divinities of fertility. And this sudden mutation would have been accomplished amongst a small group of Jews, very much attached to the person of Jesus, very much opposed to the heathen religions prior to the emigration of these first believers to the large towns of Asia Minor and Greece. Another assumption would be to admit, that on arrival in heathen lands, the first propagandists of Jesus would have amalgamated with their own religion the very one against which they had to fight.

This mitigated mythical doctrine, super-imposing on an historical Jesus, the myth " died for the remission of our sins — rose again " has driven logical minds simply to suppress the historical existence of Jesus, in order of, to have more time at their disposal for the birth of the myth. Excessive thesis, which brings out " the bitter fruit, but well deduced from the other arguments " (p. 261).

From the point of view of this mythical hypothesis, insistence is laid on the objection that the accounts of apparitions have been described, not according to real memories, but according to texts of the Jewish scriptures, which were considered as prophecies. Does not the oldest formula of the Resurrection appeal to the prophetic argument : " the third day he rose again according to the scriptures ? "

All the exegetes know, and it is not difficult to show that, the relation between the texts and faith in the resurrection is exactly the contrary to what the above objection imagines : it was because people were first in possession of this faith in the resurrection of Jesus, that they have searched the old Testament for texts seeming to apply to it.

The author concludes this chapter of his research by stating that the purely natural explanations also have their difficulties and that the modern technique of history does not solve the problem of Jesus' resurrection in such a way that faith must henceforth be

confined to faith, and cease to call itself reasonable, resting upon experience and evidence (p. 264).

Evidence, as we have already said, astonishing evidence bearing on an even more astonishing experience. The author wonders, whether one day, the extraordinary case of the apparitions will not be considered as being more in tune with the experience, than it seems to be, but at the same time, he notes prudently that one cannot try to justify completely the ways of God. "He seems to keep men in an atmosphere of shadow and light. As Pascal said, if God was continuously revealing Himself, there would be no merit, but if He never revealed Himself, there would be no faith. It may be thought that if extraordinary events exist, they must be very rare. Perhaps even the most extraordinary event had to remain unique. Thus because in all human existence, death is the most fascinating, most impossible point to be known, and the most necessary to be penetrated, it is obvious that if ever the sovereign power wished to enlighten, it would be on mystery of death. And what a light, being no other than the example of an existence which, while keeping its identity with our own, would no longer be included in the biological order and would have surpassed death" (p. 268).

But M. Guitton does not wish to confine himself to such an argument which might be called "convenient." He feels that he has not yet done everything to discard the objections against faith in the resurrection, and he starts a new chapter dealing with the *difficulty in believing in this mystery*.

A *first difficulty* consists in whether the stories of the resurrection, have a truly historical character. When these texts are considered in their chronological order, do we not see the progressive work of the imagination?

First an affirmation of faith by St Paul (I Cor. XV). "Christ died for our sins; He rose again the third day, according to the scriptures." Then comes the summarized and interrupted story of Mark; the very short one by Matthew, finally that of Luke and those of St John's Gospel. Thus according to this order of succession, a growing 'historisation' appears. In Matthew one sees Christ, He talks. In Luke, He eats, and the circumstances are getting more and more precise throughout the story of Emmaus. In John's first ending, Jesus makes Himself almost touched by Magdalen; in the second ending which is, perhaps, the last text of the New Testament, Jesus eats fish and offers His glorious body to the apostle who expressed doubts, and who was about to put his hand into Jesus' side. It raises the question, whether the work of the faithful spirit during the first century was not in increasing the corporal density and the anecdotic details in order to take away

the purely visual character from the appearances (He has been seen) they had during the original period. In this perspective, one might suppose that stories concerning discovery of the empty sepulchre on the third day, by the women and the apostles, belong precisely to this late and "greedy" period, when they wanted to put a finger on it, to make sure by taking evidence, that the body of Jesus had really, materially, historically, been taken away from the cosmos and had disappeared at the origin. When these facts have been collected one wonders whether the mythical assumption considered above, has not a greater chance of being true.

With the perfect intellectual loyalty which is one of M. Guitton's characteristics, he does not hesitate to admit the part of correct observation contained in the objection. The taking of possession of an event by man's mind passes through various phases and gets richer as time goes on. The same applies here. First awareness of the Resurrection was manifested by almost abstract theological themes. The first witnesses were not experts or officials, they saw the meaning. In the first fact, there was already an idea, a theology. Death may be established, but not "death for sins" which is not a fact that can be perceived by the senses. It may be supposed that the event, having been fixed very early by formulas, curiosity regarding the details of the resurrection was blocked for a long time. And maybe, when the second generation saw the first one disappearing or growing old, it was finally thought advisable to collect details, but it was then too late. It is this interval of negligence which renders it difficult for families to determine the past: enquiries are made when it is too late, the right moment has passed.

Besides, we modern men, are we not too particular about "true little facts?" Are we not confusing historical with documentary and almost with televised and televisable? What the spiritual man claims in ourselves is not a description but rather a definition such as may be found on graves: the essence of a being concentrated in a few words. In the beginning of Christianity it was not the fact which was preached but the message and the mystery. It was only later, after the first persecutions, that time was taken to write history.

As far as the enigma of the empty vault is concerned, it is a new illustration of the mind wavering between two opposite explanations, the critical and the mythical. Quite right, say the critics, the sepulchre was really found to be empty, but the apostles had had the body of the crucified removed, in order to establish faith in the resurrection.

The answer presents no difficulty: How then explain the first preachers of the Good Tidings' zeal to speak, their infectious conviction, their courage unto death? Such explanation is impossible and leads us to try that of the myth, where the empty grave becomes the last effort of legend, police court evidence at last. But this thesis also presents difficulties. How explain that this episode of the empty grave is to be found everywhere in tradition and that it takes up so much room? Was the idea of the taking away the body not already referred to in the earliest preaching which applied to the



resurrection the text of the Psalm : 'Thou wilt not allow that thy Saint should see corruption' ? And then, fable for fable, it would have been much more simple for the apostles facing an audience, mainly composed of common people, to describe a scene of upheaval of stones amidst a glorious light, as described later and which has inspired many painters.

M. Guittou concludes " Until proof of the contrary " everything took place as if the first Christians were quite certain about resurrection, implying, according to their idea, the absence of the body in the sepulchre, the absence of corruption. Important remark : If the Greeks could admit that the soul, the only immortal, still existed, for the Jews, more concrete, there could be no real existence without " resurrection of the body ". So much so, that by supposing (without conceding it) that the story of the empty vault had been constructed to satisfy logic, such a story ought to be considered as the explanation of the deep requirements already contained in the Jewish faith in the resurrection. If our author does not concede what he supposes, it is because he finds the story of the first evangelica<sup>1</sup> tradition entirely plausible. Without the apparitions, the empty vault would have no meaning. But without the empty vault, the apparitions might seem similar to dreams having no reality, otherwise than in the mind.

*Another difficulty* for belief in the Resurrection, consists, for certain minds, in the importance that this doctrine seems to attach to the body : it cannot be clearly seen, they say, the use that the body can present in a life with God.

Maybe this objection comes largely from the false idea of the resurrection, shared by many : they are confusing the resurrection of Christ with other resurrections related in the Old and New Testament. Thus the resurrection of Lazarus is a reanimation of the corpse, so that when he came back to life, the brother of Martha and Mary returned to his former life and his everyday duties. Jesus on the contrary by rising again, enters body and soul into a new mode of existence and is no longer bound to the limits imposed upon us by matter, space and time. In other words and according to the doctrine of St Paul, the " One Who has arisen " is not simply one " living again " but He becomes a spiritualized being.

What is this " spiritual body ? " How can these terms be joined together without contradiction ? It is not given to us to know the transmutations, metamorphoses which are conditions of another life. Saint Paul was using the comparison of the seed sown in the earth. Our author is putting into line a certain number of considerations, having for object not only to discard the objection, but even to show the rightness of this resurrection of the body, provided it be understood as a " sublimation " of the body, by asking oneself " whether what exists shall not superexist " and if the resurrection would not be the incomprehensible and supernatural achievement of the genesis of beings.

In this order of thought, the Resurrection is " the initiation to this moment of spiritual life, where everything that was dispersed shall be recreated,

assembled, reintegrated in a superior unity, which Saint Paul defined in simple terms: *The moment when God shall be everything in everybody*. Is there a finer definition of the true life? And, after all have philosophers ever said anything else? (p. 296).

Very well, it will be said, these considerations on the sublimation of the body, instrument of the mind, are acceptable provided they are not based on experiments made on a ghost, and provided that witness bears not upon miracle, but upon a mystery. Because in order to grasp this resurrection in its essence, it must be kept out of history, for it is not a return to life but a passage to a new life.

To this new objection, our author answers: If the essence of Christianity is the Incarnation, the eternal made temporal, then the mystery is also miracle. It must be transmitted to minds made of flesh, launched in the "temporal to become" and submitted to conditions of the indirect knowledge through testimony. Hence, an intimate link between the idea and the fact, between revelation and testimony, between mystery and miracle.

The resurrection, as a unique sign of its kind presents two sides: one by which it is a Christian mystery, known by pure revelation, the other an historical miracle known according to evidence. In other words, the Resurrection is first a mysterious and divine fact, only known by the Son and the Father and those, to whom He wishes to reveal it. But it is also a human and miraculous fact grasped by witnesses who have received the mission to transmit it.

But, it will be further objected, can it be truly said that the Resurrection is a fact belonging to history?

To this question M. Guitton answers by making a distinction: If the historical is defined by saying that solely what is universally, according to witness, an object of history, the apparitions do not belong to history. Although their object is a man known before his death by a great number, the one who rose again, he does not present himself publicly to all, like he did during his trial. In a strict sense, history can only know events to which a normal man can testify. A conversation between Napoleon and General Bertrand at Saint Helena, even if it took place before Las Cases as sole witness, is historical, because any listener there would have heard the same as Las Cases. In this sense, the most private history is virtually public. But Tiberius, Tacitus, Philonus, Pontius Pilate, Joseph, if they had been in the room, where Jesus *appeared*, would not, it seems, have noticed anything.

"But the whole problem set by the Resurrection, emphasizes our author, is to know whether there are no temporal realities of a superior order capable of being perceived by privileged witnesses" (p. 307).

If no answer to this question is desired before examination, one has to try to find a wider definition of history, so that no solution be excluded. In this case, we may say that history applies to any temporal event provided it be witnessed. And the historical shall be defined not so much by a state-

ment which can possibly be made by everybody, as by an event testified by one or several witnesses.

M. Guitton ends his study of the resurrection by noting that it is not sufficient to solve the difficult question of the relation between mystery and miracle, but that we have to go further into the matter of the second idea, less prodigious, but more mysterious, less exterior but more intimate : “ *the divinity of Jesus.* ”

b) *The Divinity.* — Simone Weil said : “ It was impossible for me to think of Jesus, without thinking of Him as God. ” Whereas Bergson reached this minimum conclusion “ Jesus is the “ *super-mystic.* ” Hence the dilemma : Is the combined influence of divine upon human to be found in Christ in an unimaginable but still human degree ? Or by outstripping all limits, must it be said in a very simple grammatical proposition, but inconceivable for our understanding : “ Jesus of Nazareth *is* God. ” And here again, but this time reaching extreme limits, comes the wavering of the human mind. Either the man Jesus by reason of the enthusiasms he aroused, was declared to be God ; or the existing idea of God made man was occasionally applied to the real or fictitious person of Jesus of Nazareth, and by reason of favourable circumstances this idea was metamorphosed into a dogma safeguarded by the Church and placed beyond discussion.

In M. Guitton's opinion, the mythical explanation is more likely to be true than the other, but both present serious difficulties and the second is no more acceptable than the first. And here our author, in order to avoid this wavering in his mind, once more looks for a new starting point : a statement admitted by most observers.

One statement is that Christian belief in the divinity of Jesus, was fixed immediately, without genesis, without increasing (except in formulas) and without variation. Athanasius already demonstrated it against Arius. This was confirmed by the “ *Formgeschichtliche Methode* ” by establishing that the worship rendered to Jesus is the first positive element that can be used by the historical method.

If we now consider the virtual significance of the breaking of the bread, fundamental rite of the new worship of Jesus, it must be admitted that the faithful were attributing to Jesus in his body and in His blood, as in the bread and wine, a power considered similar to the power of the Creator, unalienable power, belonging only to God. It seems therefore that the belief in Eucharist, characteristic of the newly-born Christianity, implied the mysterious divinity of its author. This is what a pagan like Pliny the Younger

thought when he wrote to the Emperor Trajanus, that the Christians were singing praises to Christ as to a God.

Another fundamental idea : the general feeling aroused in the ordinary man when, having read the four Gospels he asks himself, the question : What sort of picture have I of the chief character in these books ? The picture of a being bearing a mystery in himself, endowed with a superiority he would like to hide, but cannot altogether conceal.

Jesus, as implied in St Mark, the earliest Gospel, arouses the same kind of awe, that men feel before the sacred. He had an authority which, according to witnesses, was not to be compared with any other. He acts, He speaks as being Himself the source of what He is doing and saying, and as the same as the one to whom He speaks intimately, calling him Father, my Father. And when at the end of His life, He declares who He is, it is judged as being against God, and Jesus dies because He has defined Himself in a way considered unbearable.

What is also remarkable, is the attitude of Jesus towards time : having taken the necessary measures to install himself in time, if time were given, His eyes were fixed upon "the end of time." Respecting time in its slow substance, He always refers to the moment when the flow of ages will cease. One feels that He has an intimate knowledge of the essence of the mystery of time. Everything happened as if Jesus was, in respect of time, in a more than human situation.

Our author then wonders whether the divinisation of Jesus in his original milieu might be more or less probable. It is obvious that the idea of a man's divinity was against all previous traditions of the Jewish religious thought, fiercely attached to the dogma of the divine oneness. As far as the Messiah was concerned, this dogma of the incommunicable oneness of God, put an insuperable distance between Yahweh and His Anointed. It has been said that certain texts in the Old Testament virtually contained the idea of the divinity of the Messiah. But these texts, extremely rare, were not clear in themselves *before the event*.

The "divinity" of Jesus was thus not in the range of vision of the Jews, and nevertheless, *suddenly* the worship of the Christ-God appears in Asia and in Europe immediately after the death of Jesus. We are compelled to find a cause in proportion to this effect. Will the miracles accomplished by Jesus and mainly His Resurrection be invoked ? M. Guitton answers "no miracle, however great it may be, can be recognized as a proof of divinity ... The proof, the human motive for belief can only consist in a statement



made about this being concerning his person, his intimacy (p. 328). "When I say : *Jesus is God*, I affirm a mysterious link of which a limited mind can have no knowledge. I cannot perceive it, in the way a witness perceives a miracle ... And only the person who is the subject of this relation between the finite and infinite, can bear witness " (p. 329).

But is it possible for Jesus to make himself known as God ? By word ? How could his contemporaries understand Him, when their mentality opposes the idea of a man-god ? By something in writing as being indispensable for those who are not his contemporaries ? How can the intervention of faith and legend not be suspected ?

Our author observes that the least contestable evangelical tradition, contains several statements by which the reader of the Gospel, like he who, before him, listened to Jesus, is earnestly requested to place Jesus in relation to the historical or divine beings defined by the Jews. It is therefore a question of determining the meaning of Jesus' words in the Israelites minds, to measure the gap existing between that which conforms to the mentality of the group and that which does not. This gap indirectly defines the reality.

Here are the inquiries proposed : 1) Situation of Jesus in relation to the prophets and to the notion of a " Son of man " conceived as pre-existent ; 2) situation of Jesus in relation to the angels and devils ; 3) situation of Jesus in relation to Yahweh ; 4) Jesus' power to accomplish acts or say words which, according to the Jewish mentality, belonged entirely to the transcendent and incommunicable being : supremacy over the law promulgated by God, power to remit sins, to judge, power to be the condition of salvation for men according to their attitude towards His person and works.

At the end of these inquiries, one comes to the following conclusions : on the one hand, the Gospel gives the impression that the presence of Jesus inspired in men's consciences the same kind of fear, love, trembling, acquiescence, adoration as the presence of God.

On the other hand, it was not possible to assimilate Jesus to God, as though Jesus and God were one single being : in the eyes of the Jews, it would have been idolatry, and Jesus Himself never ceased to present Himself as dependent in regard to God.

To interpret appearances in terms of an equation of the difficulty, we have a proposition something like this : Jesus is equal to a being who can have no equal, although he is distinct from this being by reason of what He calls filiation " (P. 344).

It is the mystery of Jesus : Jewish thought, then Greek thought, then all thought will have to find adequate language to express it, sometimes surprising, but which according to the words of Karl Barth concerning the term " consubstantial " is truer in its madness than all the wisdom which has opposed it. All this requires time ; and perhaps the whole time of the thinking species upon earth, from Jesus until the end of the World.

At this point, M. Guitton tells us that he understands better what might be called the *origin* of a dogma. Here is a page which theologians will certainly appreciate.

" Priority has not to be given to the formula. The real origin must be found resulting from the requirements so imperiously given to faith in a kind of experience that one cannot be sacrificed to the other, and both have to be maintained and saved. The subsequent moment when the opposing aspects of the experience are formulated, put into words, when a proposition is imposed on the faith of the Church, this moment expressing a belief, so far latent, in the form of dogma, is not an origin but only what I call an *emergence*. The dogma is not born at this second stage of development, no more than the human being begins to live on the day he leaves his mother's womb. As far as the dogma is concerned, it can be said that it emerges in the shape of a formula taken from human language at a certain state of culture, that this formula proposed by a Council repudiates errors, serves as a model and designates the axis where thoughts will be found, which do not corrupt the essence of what has been believed since the beginning. But the formula does not solve the mystery by putting a guard round it. The word define means delineate. I have to think ; the whole Church, all thinkers in the Church, must ponder it continually. " (p. 345 f.).

Everything which has been said so far about the divinity of Jesus, is considered by our author as the unquestionable *minimum* : he endeavoured to define not what Jesus said, but *the impression produced on the conscience of the Jews by the sayings of Jesus contained in the first evangelical tradition*.

But the unbeliever objects : " These declarations made by Jesus about His person and His place in the being, are not the *cause* of the faithful's belief in the divinity. They are, on the contrary, the first written trace, that is to say the first *effect*. "

In other words, the historical Jesus did not pronounce these words ; the first groups of His followers expressed in this form, their faith in His divinity. If we ask why the first community of faithful believed in the divinity of a prophet who had died on a cross, the answer is given by the history of religions. The idea that a god may cover himself with a human form and tell his divine

name to men, is consubstantial to paganism, as shown by mythology.

Let us assume the objection that Jesus cannot be reached directly ; just like other historical persons, we only know him through stories, pictures, shadows cast by His being. But it does not mean that it is not possible, by criticizing these pictures, to discern what proceeds from the real Jesus and what has been added by the narrator, or by those listening to the story.

Now, it appears impossible to admit that the sayings about the divinity of Jesus do not emanate from Him, but solely from the capacity for legend expressing the faith of the first community. Legend does not limit, does not attenuate. It tends to overreach the actual content of a belief rather than obscure it, envelop or restrain it. But we find almost the contrary in the synoptic gospels. *Prima facie*, it is a strange and even somewhat disconcerting fact. Bergson spoke of "divine humility." Our author prefers to say "divine incognito." We might also talk about "divine discretion." Jesus does not bring his essence to the fore. He is satisfied — as my old teacher, Father Huyghe liked to say : with the premise leading to the conclusion of His divinity.

Our author says the same thing in other words : "Everything happened as if Jesus, conscious of His identity with God, had educated His witnesses by statements in conformity with their mentality and intelligible to them " (p. 355). The Fathers of the Greek Church called this process "Economy." We say more simply : "Education." This discreet method has nothing in common with the invention of legends by a community.

The author ends his study on the divinity of Jesus by pointing out that once this mystery is accepted, the Gospel is enlightened in detail and rendered more human, more intelligible, more likely. The very "discretion" of Jesus, which as we said, seemed rather confusing, is better understood if Jesus is really God. In the same way the resurrection becomes more intelligible : the idea that a man is equal to God bewilderingly envelops the other idea of the glorious body, just as the resurrection vividly brought back to mind the covered words by which Jesus announced that He was God.

So far the object of the study by M. Guitton was : Jesus isolated. But it is difficult to isolate Jesus ; His characteristic is to be *before* and *after* the moment when He was. Saint Paul, the first who *thought* Jesus, knows what Jesus was according to history, but his attention bears upon the omnipresent Jesus in the continuous movement of history and absorbing all history in Himself.

5. *Jesus: History and Existence.*

It is from this last angle that our author wishes to consider Jesus in the fifth and last part of his book. There are some very fine pages on the unique place occupied by Jesus in history and on the influence He exercises in spiritual history. "Each one of the great ideas on which we live has been touched by Him, not because they have been created by Him, but because His divine touch was responsible for balance, standing and abundance" (p. 388). The author chooses as examples the two concepts of *love* and *history*. But he points out how this inquiry into interior renewal of language, since Jesus was on earth, might be extended. See of "Theologisches Wörterbuch zum Neuen Testament" edited by Gerhard Kittel: "a tool of a very great precision for measuring the trace left by Jesus on human thought" (P. 394). A more hidden reference situates Jesus in the being: the influence of the Gospel of human life and the experience each one makes concerning his own destiny.

Today, more than ever before, there is an awareness of the absurdity of being thrown into life, compelled to submit to its accidents and see such a life over so soon. But in the Gospel the contact of the infinite with the hard, onerous, cruel human condition, and the burden of all possible ills, justify the creation and the "existence of God" does not scandalize an intelligence seeking perfection (p. 402).

"Finally we ought to follow another line of experiment and consider the mystics and spiritual minds linked to Jesus. There also the extreme singularity of Jesus will be found. He has always been present in thousand of hearts. In every generation, He has aroused beings, who were more attached to Him than to themselves, and who found in Him the principle of their life. Let us call these beings by the usual word, *saints*. I believe that it might be said, according to appearances, that Jesus is the sole being in history, who had the privilege to engender saints." (P. 407).

Need we then wonder at the last set of considerations where M. Guittou brings out the connection between the problem of Jesus and the problem of God? "We are approaching the time, when those who admit God, and those who believe in the divine person of Jesus Christ, will hardly be distinguishable from each other. It is possible that the time is now coming when we shall see, taken to the extreme limit, that separation of minds into two worlds, with two gravitations: the pole of militant atheism which has become a religion, a worldly mysticism; the pole of the Church



which will embrace all those believing in the existence of God ” (p. 425).

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Lacordaire said one day from the pulpit in Notre-Dame : “ When at the age of man, a human being has fully realized who our Lord Jesus Christ is, he loves Him for ever. ” It can be said, without any fear, that M. Jean Guittou’s “ Jesus ” will lead more than one reader who has reached the age of man to that intelligence and vigorous love of the Master. Many no doubt, when they have turned the last page, will repeat the words of the disciples of Emmaus : “ Were not our hearts burning within us, when He spoke to us on the road, and when He made the Scriptures plain to us ? ” A precious result rewarding a life’s work.

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VARIA





# The Catholic School's Essential Reality

by Prof. Dr. Friedrich GRÜTTERS.

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## 1. *The Position of the Catholic School in a Secularized Milieu.*

God alone is the eternal principle. Dualism is opposed to Christianity just as it is to any other theism. But dualism, based on the opposition to God of the prince of darkness and of the world he dominates is a painful reality for each individual and brings man to the knowledge that he is divided within himself.

In a deeply Christian atmosphere, this experience can be postponed and may lose of its virulence, but the greater number of modern children soon go through it and feel it intensely.

Under the best assumption, men of our times live in the courts of the temple (Pro-Fanum). They realize it is their duty to hear the word of God in the temple itself (Fanum) and to render Him the homage of their adoration; they move from the courts of the world to the sanctuary and there find God and themselves. Often, alas, the environment has repudiated all love of holiness, has turned away from the sacred and succumbed to the temptation to secularize everything. Methods of production, division of wealth, society, trades unions and politics all belong at present to the "secular." Occasionally some far-sighted men realize that this universal "secularization" leads to "demonization."

The family, the schools themselves where man receives his early teaching are secularized, even more so the latter. Perhaps the Catholic School is still an exception.

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The denominational school differs from the others in that it subordinates itself to, and considers itself as a part of the religious field. Together with the family, it is the last bastion not wholly secularized. Consequently, both are looked upon as strongholds of religion and as such are violently attacked.

## *2. Importance of Worship in the Catholic School.*

When man abandons or flies from sacred things he desires above all to listen to his own voice, that of his fellow-men and that of science. He gives up meditation and adoration, thus relinquishing a natural disposition. Those who live a religious life, or who long to do so, know what others ignore, that man is by nature a " worshipper. " This tendency can no more be destroyed in him than the rational or social tendencies, but it can be more deeply perverted. If reason falls a prey to error, the whole man, his entire life, bear the consequences. Social activity then revolves between an individualism leading to the most ferocious egoism and a collectivism which destroys the very fundamental rights of man. The nostalgia for worship loses itself in the idolatrous cult of reason, of the standard of living, or dictators or tyrants. It did not take long for National-Socialism to create a profusion of completely odious feasts and pseudo-cultural customs. Bolshevik materialism sank so quickly to a cult of the personality that the second generation of collectivism took fright. Even if festivities have no meaning, they reveal a natural love of celebrations and cults. Those systems and periods in which religious worship has been abolished abound in pseudo-cults demonstrating clearly that the devil is the ape of God.

We who consider man not merely as a rational and social creature, but also spiritual, give worship an adequate place side by side with the education of the will and intelligence in our schools. Further, the Catholic School understands Liturgy in its original and broadest aspect, namely as a duty Society owes to God. Each individual is called to take his part therein, but the whole function can only be accomplished in and by the community. The Divine Office, Liturgy, the Liturgical Year are not just embellishments of the Catholic School, but because of our very being they are as essentially part of it as initiation in social life and integration into society. Today, no educator would wish to minimize the social function of the school, far less suppress it. But many look upon man as a merely rational and social being and build great hopes on this lowering of his nature. Even if they insert feasts and festivities in their programmes, these are only supererogatory for they do not grasp how by their very

essence, these feasts and solemnities are rooted in religious cult. An education which does not foster the desire of man for worship will always remain incomplete, and the worst that could happen would be that, despite such great efforts, these much discussed schools would produce men lacking in knowledge of the essential.

We have here outlined a problem which, transcending all questions of organization and pedagogy, treats of the very nature of the school. It must remain stamped with the attitude which gave it its name, by the *σχολή*; that is, worship must determine and fashion its essential work, education. He who would only look on the School as a place for imparting technical and commercial qualifications, would succeed in training agents and employees, but not men.

Without wishing to turn our Catholic School simply into a community devoted to religious worship, it must become integrated in the life of the parish and take its religious part therein. It has no right to ignore or misunderstand this essential necessity of man, nor to disfigure it. Obviously, we are not discussing pietist school quite alien to present day exigencies. Today's youngsters will tomorrow be facing the world and must be equipped for the task. They will only be fully prepared for it, if through the school and the family, those two bulwarks in the sea of secularism, they have become familiar with the sacred, with the sanctuary of God, if their religious, any more than their rational or social, tendencies have not been warped.

The Catholic School demonstrates by its method of education that true democracy exists where, in opposition to totalitarianism, the State does not try to gain the monopoly in education. It is a living proof of the sacred rights of parents recognized by law. At the same time it is a claim made on the teachers by their pupils. The child has the right to live and to be taught in accordance with the sum total of his corporal and spiritual faculties. This plenitude is only achieved if the longing for worship is fully developed. Should this be deformed or "demonized" the results will be far worse than those of a perversion of reason or of the social instinct, for man then becomes an enemy of his Lord and Creator.

### 3. *How the Catholic School Proclaims and Celebrates the Christian Message.*

The Catholic school is a community, united in Christ, bound to God through Christ, conscious of its obligation to worship with Christ in His Church. Living in the spirit of the liturgy in the widest

sense of the word, and by the very fact, it educates in this same spirit.

Naturally, therefore, that which God has revealed to us through Christ and His Church will be introduced in the teaching of our school. Without any manner of doubt, the kerygma, that is the principal events of the history of Salvation and the essence of the Christian Message must appear as a personal call, which aims not only at instructing but at the commitment of each individual; for faith is an acceptance, a decision, a donation of self. God's messenger is not an official fulfilling his mission or duties, he is a witness whose whole life is a ceaseless testimony.

The Catholic school is not oblivious of the fact that the kerygma does not only teach the word of truth, but also celebrates its worship. This form of worship is not the result of a celebration coming as an aftermath to the message, but, as in the preaching of the word, it was instituted by Christ Himself. The oldest account of the institution of the Holy Eucharist says: "So it is the Lord's death you are heralding, whenever you eat this bread and drink this cup, until He comes." (I Cor., XI, 26). The indicative *χαταγγέλλετε* clearly shows that the Eucharistic celebration as such is the announcement of the death of Christ. This sentence does not imply that in the celebration of the Holy Eucharist the death of Jesus need be announced expressly in words. The whole of the text indicates a proclamation of a special nature, a re-presentation of the death of Jesus under the appearances of bread and wine. The Church celebrates the victorious death of Christ as He instructed Her to do in the sacramental manner: "Unde et memores tam beatae passionis, nec non ab inferis resurrectionis, sed et in caelos gloriosae Ascensionis." As truly as the Resurrection of Jesus, considered as the great event of Salvation, is and must be the centre of our preaching according to Our Lord's instruction, so the Pascal Mystery, the "beata passio et gloriosa Ascensio" must be the object of Christian worship to be celebrated until the Day of Judgment.

The truly Catholic school must therefore take part in announcing and celebrating the Christian Message, being both a teaching and a worshipping community. In departing from God, man abandons his priestly status and dignity, loses his sense of the duty of worship and thus deprives himself of the highest attainment of his being. The duty of the Catholic school is to teach men about God, to lead them to Him and also to guide them in giving themselves to Him, men of our days no longer knowing or living this gift. Its duty is to celebrate as a community the sacrifice of Christ, to seek to effect



the offering of young Christian souls with Christ and through Christ to the Holy Trinity in the celebration of the Eucharistic Sacrifice.

The situation today is clearly outlined in a recent pastoral letter of His Ex. Mgr. LORENZ, Archbishop of Paderborn : " It pains me to see that so few come to Mass during the week and that daily Mass is no longer, as in the past, considered necessary by our school-children. It should be an honour for all the children of the parish to assist at the Mass said once or twice a week specially for school-boys and girls. This is an important duty incumbent on parents. I would also particularly ask schoolmasters and mistresses not only to encourage children by their words, but also by their example. My thanks go to all those who, outside school hours, do not forget prayer and the Holy Sacrifice with and for their children. "

The primary act of the Church is to worship. Thanksgiving, the Eucharistic Prayer summarized in the final great doxology of the Canon of the Mass, is the Church's vital mission " Through Him, and with Him, and in Him, is to Thee, Who art God, the Father Almighty, in the unity of the Holy Ghost, all honour and glory ; World without end. "

This Eucharist must penetrate all the acts of the life of a Christian in order to transform it entirely into a " *Leiturgia* " — " *Opus Dei*. " In short the Catholic school has no other mission than that of Christ, the Church, any Christian. By glorifying God it will initiate its children in the best possible manner on how to render Him glory. That is why worship must penetrate deeper into the life of the school. Parents, teachers and children must be exhorted afresh and a new conception of the School Mass be realized and put into practice.

It is precisely in activating and developing the young Christian's disposition to worship that the school fulfils the rôle its very name calls for. It refuses to limit itself to rational or social teaching, and submits to the principle of " *globalism* " <sup>1</sup> which is very much talked of, but is misunderstood there where the subordination of man to God and the worship of God are denied or treated as a private matter.

#### 4. *Worship and the Service of Our Neighbour.*

Worship, *Leiturgia*, does not exclude the service of our neighbour. Rather it is a means of regulating and correcting it, prevent-

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1. Global teaching embraces the whole of man.

ing man from losing himself or becoming a pagan in such service. From time immemorial, charity has accompanied the celebration of the Holy Eucharist, which has always been a call to the "diakonia," or service of one's fellow-men. The social sense of the school can only be increased and strengthened by the development of worship and the exercise of religious cult. The spirit of the "diakonia" will show itself in the school by patient understanding, mutual support, spontaneous service, thus creating the atmosphere without which no educational work can be brought to good account.

"Leiturgia" and "diakonia" will finally become a shining testimony, the "martyria" of Christian life which glorifies God and renders service to man. The whole life then becomes an "Opus Dei," a calm, humble, constant radiating of God in man. This is necessary nowadays when men take more heed of the living testimony than of that which is taught.

There where such fundamental conditions are constantly adhered to, the family and school contribute to the consecration of the world "Consecratio mundi" to which they are called. There too Christians assume the world responsibility which is theirs.

### 5. *How does the Catholic School fulfil its Mission of Worship.*

The Catholic school fulfils its mission of worship in many ways : through celebrations which sanctify the most important dates of the scholastic year ; through the cult of the Holy Eucharist which sustains and provides a model of daily life ; through school prayers ; by a constant manifestation of dependence on God : an announcement of the Message determined and penetrated by the rhythm of the Liturgical Year ; by fidelity in living according to the economy of salvation ; and lastly, by a concept of life and a comportment constantly attentive to that contact with God and Christ which must determine the Christian's life.

To the Catholic school, Liturgy and the Liturgical Year mean more than exterior forms of worship : they are vital elements ; that is to say : events of salvation which we celebrate throughout the year fill its life, give it meaning and structure, they stamp its earthly career, conferring eternal values on its activities.

Furthermore, Liturgy and the Liturgical Year guide the school in its world mission, save it from the pitfalls of Pharisaism, give it the strength to lead men to holiness of life, to resemblance to God in order to render Him honor and glory.

6. *Respect of the Catholic School for the  
Whole Living Man.*

Does not the Catholic school thus become too ecclesiastical for modern man? There can be no question of meddling with the independence of its organization. The Church seriously accepts the emancipation of seculars and wishes to foster it in every way, but she can never renounce the principle according to which man is to be considered in his totality.

For love of her children, the Church fights the "detotalization" of that living entity which is man; therefore does she endeavour to institute an authentic religious formation side by side with the rational and social formations.

The Church is not a private concern to which certain public rights might possibly be conceded. She has a mission towards society in general and towards each one in particular. A mutilation of her essential task is not only a denial and contempt of God, but also a lamentable impoverishment of man, who is thus deprived of his ultimate fulfilment.

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# Hearing Mass is a Joy

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“ It is of obligation to hear Mass on Sundays and Holidays of Obligation ” the law of the Church tells us (Can. 1284). The majority of Catholics look upon it very often as being, if not a disagreeable duty, at least as an infringement of their weekly rest. We therefore try to make its observance easier by means of evening masses or by celebrating Mass at railway stations. Many, however, think that hearing Sunday mass is a natural way of expressing our relations with God on that day, while others, again, are deeply attached to it and would miss it from the rhythm of their weekly life.

Sunday mass is certainly a heavier burden for the modern Catholic than ever before and many difficulties arise therefrom. This is partly the result of presentday conditions of life whose influence we cannot deny : greater need for rest, more Sunday work for transport and other businesses. But we must admit that these difficulties come also from an unintelligent and joyless attendance at worship. History proves that since the days of the primitive Church less and less pleasure has been taken in attendance at Mass. If the first centuries mark an apogee in the joyful participation in the holy mysteries, our own period shows a serious decline. The proof of this is article 1284 of Canon Law, whose opportuneness cannot be questioned. It would be impossible to suppress this article and leave the obligation of Sunday mass to the good will of the individual.

This situation sets the following educational problem : How can the attractiveness of Mass be imparted to Catholics at an early age, so that the many obstacles may be eliminated and they may be so firmly convinced that they do not want to miss attendance

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1. See the biographical notice in LUMEN VITAE, X (1955), p. 354. — Address, Institute for Mission Apologetics, P. O. Box 1815, Manila, PHILIPPINES (Editor's Note).



at the Holy Sacrifice even were there no precept obliging them? Effort will still be necessary, but there will be no temptation to shake off the yoke of the law. Let us consider the time when this was universal.

## I. THE PERIOD WHEN IT WAS A JOY TO HEAR MASS

Strange though it may seem, this period was not one in which the liturgy began to display its splendour, when the splendid ceremonies of the papal stations, the number of clergy, the artistic singing of the schola cantorum, were the pride of the Romans, the admiration of foreigners and were imitated by the episcopal churches all over the West. The pleasure of assisting at mass from the time of Gelasius I to Gregory I was certainly great. All the same, it was already necessary for councils to insist on the precept of Sunday mass, which proves that the zeal of the early centuries had diminished.<sup>1</sup>

We must incontestably go back to the beginning of the Christian era to witness a joyful experience of the mass. Religious life was then concentrated on Sunday mass, the deep devotion of Christians was almost exclusively nourished by the celebration of the mysteries of the Lord — as the Holy Sacrifice was then called. It was the era of devotion inspired by the mass.

The Acts of the Martyrs of Abitina in North Africa provide us perhaps with the most striking picture. On the 11 February 304, Christians were imprisoned because, contrary to the decrees of Diocletian, they had attended at the mass celebrated by their priest Saturninus. They were summoned before the proconsul of Carthage, Antoninus, kindly disposed in principle. He tried to find an excuse for freeing the accused. He asked each only two questions: "Were you present at the last assembly?" and "Have you got books of devotion at home?" But each one replied: "I am a Christian!" Antoninus became angry; he did not want to know if they were Christians, but simply if they had disobeyed the emperor's decree against their meetings. They again replied: "I am a Christian and have therefore assisted at the celebration of the mysteries of the Lord with the brethren." And in the narrative of the witnesses we find this wonderful sen-

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1. Canon 27 of the Synod of Agde in Gaul in 506 forbids the faithful to leave mass before the blessing. See C. KIRCH, *Enchiridion fontium hist. eccl.* 5th edit., Fribourg, 1941, p. 554.

tence: "As though there could be Christians without the mass or a mass without Christians". And the narrator continues in holy wrath: "Do you not know, Satan, that the mass makes the Christian just as the Christian makes the mass, so that one cannot exist without the other."

So the Christians of Abitina and their priest died as martyrs for the mass. Their Christianity could not exist without it, their religious vitality depended on it. And the old man, Saturninus, declared: "We are not allowed to suspend the celebration of the Lord's mysteries." It was everything to them, they had nothing else. Thank God, in the 20th century we have countless means of sustaining, helping and increasing our religious life: adequate Catholic teaching, Catholic associations, religious festivities and congresses, lectures, plentiful literature, the wireless, television, the cinema and theatre. The early Christians had nothing like it. Even the liturgical year was only just at its tentative beginnings. Easter and Pentecost are the only Feasts which go back to primitive times, and were for long the only ones, with a few local commemorations of martyrs. But there was the Christian Sunday, with its living liturgy, very close to the people. And its radiation was such that it was able to replace our requirements of a well organized pastorate, helping parents in the Christian education of their children, keeping alive in the faithful their consciousness of belonging to the Church and the community, filling them, or at least many of them, with that apostolic sense which made them able to propagate Christianity.

The primitive Church had its dark side also but no one can deny that the period of the catacombs and the great persecutions was also one of heroism. And its lodestar was the mass. Emeritus of Abitina declared: "We cannot live without the mass." He and his companions gave their blood for the "sacramenta dominica".

Their celebration was not so much an obligation for them as a sacred right. The exclusion from the holy mysteries was considered as a severe punishment. Thus in the year 300, the synod of Elvira in Spain decreed: "He who lives in the town and does not go to mass on three consecutive Sundays should be excluded from worship for a certain time so that his amendment may be visible."<sup>1</sup> Yet attendance at Sunday mass was not then obligatory by a formal precept of the Church but an unwritten law. In this spirit

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1. KIRCH, *Enchiridion*, 202.

Saturninus, the martyred priest, bore witness : " The law forbids it, the law commands it. " <sup>1</sup>

Such was the Christians' law of life. From these assemblies for worship emanated the living forces which they needed in their daily struggles.

How did this come about ? Was their mass not the same as ours ? How was it that the mass of those days was so extraordinarily efficacious while today it seems to us as one devotional exercise among others, only rarely exercising a decisive influence on us ?

## II. EFFICACIOUSNESS OF THE CELEBRATION OF MASS IN ANCIENT TIMES

The essence and the outward form of the mass were about the same in the early Christian centuries as today. Only some additions made by later generations or the suppression of some details differentiate the liturgy. Mass began with the Epistle. The singing, the Gospel and the homily were followed by a rather long prayer (oratio fidelium) while the offertory itself only consisted of a simple presentation of the oblations and one prayer. The ritual offering had not been developed. It was immediately followed by the great thanksgiving prayer — the Eucharist — that is to say, the preface with the Sanctus and Benedictus and some form of the Canon (not yet as long as it now is). Everything was said aloud by the priest. After the thanksgiving, to which the Lord's prayer was added in the 4th century, the priest proceeded to break and distribute the consecrated bread. The ceremony ended with prayer and the priest's blessing. All this has been preserved in the present celebration of mass. How can we explain this great difference in its efficacy ?

The reasons are many. We will only mention a few which are seldom noticed and which may help us to make the holy mysteries more impressive.

### 1. *Important Role of Liturgical Lessons.*

As men of former times had not such highly strung nerves as have most of us, they were more capable of living intensely. They were far more able to assimilate impressions, impulses and ideas. And, above all, they were capable of one thing which we have

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1. See also Justin, Pliny the Younger and the Didaché in KIRCH, *Enchiridion*, 42-43, 5.

today almost lost sight of : they could listen, quiet, relaxed and recollected. They were attentive to the sacred reading during the mass (given in their own language) and they were for them an appreciated spiritual nourishment and not an undesirable prolongation of the liturgical action, to be "got through" as quickly as possible.

These lessons with the homily and other sacred passages, which they understood because they still knew Latin, often formed their only spiritual nourishment. Few knew how to read and were entirely dependent on the "faith which is born from listening to preaching."<sup>1</sup>

We therefore can understand the preponderant need for liturgical readings. When Diocletian, besides forbidding meetings, required that the sacred books should be given up to him, he took a new and very efficient measure for the repression of Christianity. At a time when the multiplication of the scriptures could only be carried out by laborious copying, when books were a rare and precious possession, often the whole "collection," that is to say, the liturgical readings, became impossible because the books had been confiscated or burnt.

Neither must we forget that the men of former times lived much nearer than we do to the milieu and culture of the Bible. The 'denarius' with which the householder paid his workmen was still current money. The little oil lamps of the parable of the Ten Virgins were still in use. The night was still a time in which no work could be done, owing to the lack of light ; *it had not been turned into day by neon lighting and continuous work*. What for us requires long explanations and careful study they understood without difficulty.

## 2. *Adaptation to Circumstances.*

The great spiritual power of the liturgy of the early Church was also provided by the flexibility of the liturgical arrangement. The life of the Church enjoyed this privilege of its youth. No one failed to sympathize with Pope Gregory the Great's cry of distress in the 6th century, when, as the Lombards were besieging Rome and plague, famine and earthquakes were being felt, he caused the following Introit to be sung : "the terror of death was all about me, deadly snares had trapped my feet" (Ps. XVII, 5, 6). Up to the Middle Ages, the bishops had free choice of lessons and chants and

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1. S. Benedict provides prayers for the reader "that God may keep from him the spirit of pride" ; an evident proof of the rarity of that art !



could change them according to the time and place. The faculty of saying votive masses on certain days is only a reminiscence of those past times.

3. *The Faith which inspired the Recitation of the Creed and Eucharistic Prayer.*

The catechumens who were baptized in the early days of Christianity were mostly adult pagans. The Message of Salvation was often a marvellous novelty for them, really the 'Good News.' The same thing occurs nowadays when the missionary causes Christ and His glory to shine upon the neophytes<sup>1</sup>. The sober words of the Creed become a hymn of joy on their lips. With what pride the martyrs recognized the one God, Creator of heaven and earth, so immeasurably above the multitude of pagan gods and goddesses! How conscious the Christians were of the support of the heavenly Father's love, even in the midst of sufferings, tortures and death! It was something very different from the inexorable law which fixed the fate of each, a fate against which neither Zeus nor any of the other gods on Olympia had any power!

The Christians proclaimed their faith in Christ with a holy pride. In Him alone they recognized their Lord (Kyrios) and Saviour (Soter). Their faith was not founded on vague legends or myths. They had certain proofs that Jesus had really lived and had really returned from the kingdom of the dead. He Who had risen up to heaven was still near to them. He continued to live in His Church and therefore in them. He, the Lord of history and the fate of each, will return from heaven, perhaps soon, so that His faithful should share in His glory. What did sufferings, persecutions and death matter to them! Were those not the favours of Him Whose degradation and glory they shared? Their lot was indissolubly linked to His on that unforgettable baptismal night. He communicated His power unceasingly by their common participation in the holy mysteries. The pagan feasts, the sumptuous and noisy processions in honour of the gods, were henceforward only "pompa diaboli" to them, 'diabolical entertainments.'

Whilst 'those outside' formed a kind of 'massa damnata' under Satan's yoke, doomed to destruction, the Christians knew themselves to be safe, free children of God, in the community of the Holy Ghost. There, in the Church, especially visible in the liturgical assembly, they journeyed to the parousia in constant union with

1. See Karl PRÜMM, S. J., *Christentum als Neuheitserlebnis*, Freiburg, 1939.

Christ, their Head. They approached the day of the glorious and eternal compensation for all sufferings, in which the body would also share. Seen from this angle, the sober formula of the Apostles' Creed became a Te Deum of thanksgiving.<sup>1</sup> Everything that was summarized in it passed before the mind's eye of the community at the moment of the Eucharistic celebration.

The officiating priest invited meditation by the "sursum corda" and began the thanksgiving prayer by the invitation to "Give thanks to the Lord our God!" Then the solemn hymn of thanksgiving followed: It is truly meet and just, right and availing unto salvation, that we should at all times and in all places give thanks unto thee, O holy Lord, Father almighty, everlasting God, through Christ our Lord... These words, preserved by our ritual, were understood then by everyone. They were in the accents of the enthusiastic "charismatics," who proclaimed the magnificence of God in long speeches before the assembled community. The great Eucharistic prayer then resembled a fervent hymn of praise in which all the community joined with the "Sanctus," and confirmed with a mighty "Amen." One of the Fathers of the Church declared that this 'Amen' resounded like thunder.

We can only have a vague idea, today, of the great effect of the old Eucharistic prayer: additions have obscured the content and structure of this prayer, and silence has descended upon this part of the Mass, so that the congregation cannot hear it.

#### 4. *Attitude of the Community to Sunday Mass.*

Our modern mentality also seems very different when we consider the attitude of the Christian community towards Sunday Mass in primitive times. We think of it as being a purely personal affair with no relation to the parish; from the strictly legal point of view this is correct. Canon Law declares: "The duty is also accomplished if Mass is attended in the open air or in any church or public or semi-public chapel, even in the private chapels of cemeteries." (Can. 1249). The Church does not even demand that it be celebrated according to the Latin rite, but "it may be according to any Catholic rite" (ibid.), Greek, Armenian or another Oriental rite. The Acts of the Council of Trent prove that it was not always so. They tell the bishops to "exhort the people to be

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1. See Karl PRÜMM, S. J., *Der Christliche Glaube und die Altheidnische Welt*, 2 vol., Leipzig, 1935.

sure to frequent their parochial church at least on Sundays and feastdays." <sup>1</sup> This decree is a compromise between present regulations and the idea of the early centuries of Christendom, for whom Sunday Mass was the weekly plenary assembly of the Christian community.

The break between Sunday Mass and the Church community, that is, the parish, which resulted from historical changes, would have seemed very strange in early Christian times. It is as though the son, living in his father's house, spent Christmas elsewhere without any reason. For the Holy Sacrifice was to the Christian of those days the family feast of the children of God, at which the Church was herself present. The Church is never such a living reality as when the 'holy people' grouped around their visible head, the priest, and united to Christ on the altar, adore the Father in spirit and truth.

The celebration was then the work of all the persons present : the priest, his assistants, the community. The calls to prayer of priest or deacon were followed by all ; the ' Oremus ' invited everyone to the prayer which was sealed by the ' Amen ' of all. The sacred hymns were a matter for the cantor and the congregation ; it was normal for all to receive Holy Communion. Material offerings, for the needs of the clergy and the poor, already formed part of the Eucharistic celebration in the 4th century. Later, they gave rise to the liturgical procession of the Offertory, parallel to that for Communion. Participation in the offering had become an honourable right, forbidden to public sinners, thieves, prostitutes, etc. In those days there were no dumb spectators, but only active participants. The Christians of Abitina, men, women and children declared that they had " celebrated the Lord's mysteries. " The Mass was not simply an act accomplished by the priest in front of them, or for the salvation of their souls, but a communal act. They did not just " hear " Mass — this expression seems to be unknown until the 8th century — but they carried out, celebrated, " acted " the Mass. The Mass was more than a " religious manifestation, " it was a plenary assembly of the new people of God, a right and a duty for all who bore the name of Christians. As a plenary communal assembly, it was indivisible. A few years after the death of St. John the Apostle, Saint Ignatius, the martyr, was writing " Realize that you have one sole Eucharist, for the Flesh of Our Lord Jesus Christ

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1. *Canones et Decreta sacrosancti œcumenici Concilii Tridentini*, Sessio XXII, *Decretum de observandis et evitandis in celebratione Missae*, Ratisbonae, 1569, p. 114.

is one, the chalice is one as is His Blood ; the altar is one, the bishop is one with his presbyteral college and his deacons, my co-servants. ” One Mass for one community ; we cannot understand that today, when we try rightly to enable every Catholic to have a Mass on Sundays, unless we are convinced that the Mass, and especially Sunday Mass, is not a matter for several clerics, or only one, carrying out the rites “ in the name ” of the community, and unless we remind ourselves of the obligation of the people to be represented at least by one server and of the words of the priest after the Elevation : “ That is why, Lord, we, Your servants, but also Your holy people ... ”

### III. NEED TO REVIVE THE JOY OF PARTICIPATING IN THE MASS

Our glance back over former times is not so much to make us marvel as to show how we can arouse pleasure in the Mass today, among the people, and especially among the young.

First, *we priests must really understand the mystery of our altars*, by means of prayer, meditation, study and the respectful celebration of the rites. We should nourish a real devotion to the Mass so that the divine sacrifice may be restored to its place in our inner life. If the Mass once more became the centre of our priestly day, we should not be tempted to say it in scarcely half an hour or less. Nothing should be more important for us than this action “ which makes Christians. ”

The early Christians teach us also to *understand truly what the Church is*. It is not merely the teaching and directing members, that is, the clergy, but especially “ us, Your servants, but also Your holy people, ” and in particular, the parochial community gathered together to celebrate the holy mysteries. The Church appears above all in that parochial community, all the more visible because the congregation gathered together for the celebration stand before the Father under the leadership of their pastor and are united to the universal Church.

The formal desire of the Popes is that the liturgy should once more provide the people of God with their own role, one which has eluded them during the last centuries.<sup>1</sup> It may be arrived at — given the necessary understanding — by popular choirs outwardly

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1. *Motu Proprio* of Pius X of the 22 Nov. 1903 ; Apostolic Constitution *Divini Cultus* of Pius XI ; Encyclical *Mediator Dei* of Pius XII, etc.



very close to the celebration of the Eucharist in the early times. Some prefer the various forms of the communal Mass, which gives more freedom, for instance, in a Low Mass : they make it easier for the congregation to take an intelligent part.

In the diaspora and mission countries do not let us fail to use the simple form of Mass with hymns and prayers with short responses. From the pastoral point of view it seems the best way of giving Catholics — often neophytes — the understanding, love and attraction for the Mass.

This revival, thanks to a living and popular liturgy, is obviously not a panacea for all the needs of our times, but one remedy among many others. In any case, we can count upon a certain religious enrichment if our Christians, especially our young people, are convinced that we cannot live without the celebration of the Lord's mysteries.

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# Vocations to the Priesthood and Environment

## *An Enquiry in the Belgian Congo, Ruanda and Urundi*

by Joseph MASSON, S. J.,

*Professor of Missiology, Louvain, Belgium*<sup>1</sup>

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A year ago we had occasion to visit five of the six major seminaries in the Belgian Congo, Ruanda and Urundi, and contact the students.

We seized this still rather rare opportunity to make an investigation concerning vocations: places and milieux of origin, motives and obstacles, adjuvants and behaviour in the seminaries.

The full questionnaire (about 80 questions and supplementary questions) was drawn up by us, but revised and improved by professors at Mayidi and especially by the Rev. Fr. Denis, editor of the "Revue du Clergé Africain," to whom we offer our cordial thanks.

We admit that the questionnaire was not complete, nor the investigation perfect. The latter however possesses one quality: that of being, we think, the first of its kind. This encourages us to publish the results: we shall be glad if they promote constructive reactions.<sup>2</sup>

We should like to give brief details of our procedure. On arrival in each seminary, we first attempted to establish a frank and uninhibited contact with the professors and even more so with the students, for the enquiry was to be a work of open and friendly confidence. We explained our aim: to study the question of vocations as a whole in order to help if possible in their increase, so urgent today. When that had been understood and heartily admitted, we presented our questionnaire.

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1. The Rev. Fr. Joseph MASSON, S. J., born in 1908, is a Dr. in Oriental Philology and History. Specialist in Missiology, he has travelled long in Asia and lately in Africa. Secretary of the *Semaines de Missiologie*, he is also responsible for the Missionary Secretariae of *Pax Romana*. At Louvain University, he holds the Satsuma and Baron Descamps chairs, and teaches at the scholasticate of the Society of Jesus, as also in Brussels (Centre de Formation Sociale Coloniale), and in Antwerp (Institut Universitaire des Territoires d'Outre-mer). He has contributed to the *Nouvelle Revue Théologique*, the *Revue Nouvelle*, and to *Études*.

2. The second and third part of this enquiry, relating to «La vocation en son déroulement» («Vocation in Course») has been published in the *Bulletin de l'Union Missionnaire du Clergé*, Brussels, April and July 1957.

Each one was free to answer or not, all or in part ; no pressure was exerted either by the seminary staff or the author. We must render homage to the staff, who explicitly willed to efface themselves completely, so as not influence the enquiry, even indirectly ; it is to be noted that more than 90 % of the seminarists wanted to help in our enquiry, with magnificent good will and openheartedness.

All the answers were anonymous : no names of persons, places of origin, nor even of the vicariates. This circumstance explains why, in the first part, for certain considerations based on territorial geography, we have had to turn to other sources ; we also refrained from dividing the answers into seminaries or years, in order to avoid any indiscretions. The trust of our young African colleagues was great and had a right to our respect.

## I. PRELIMINARY STATISTICS

Before enquiring into the causal influence of different milieux, it is indispensable to draw up a balance sheet of situations with regard to vocations.

For this we propose two soundings.

The first compares the number of seminarists with the number of Christians in the territories from which they come and will thus provide an idea of the sacerdotal fecundity of each of these territories.

The second will compare the number of seminaries with the pagan masses in their territories of origin, and will give an idea of the sufficiency or insufficiency of the native enrolments now being trained.

The largest unit is that of the *territories*. We are well aware of their ' artificial ' nature. But still they have, like all human sections, after a certain time, their physiognomy and atmosphere, according to the ruling group, the nature of the soil and races, the groups around the same schools or minor seminaries, the use of the same methods, etc. One only has to travel in the Belgian Congo and Ruanda Urundi to find out that the vicariates each have their own characteristics, especially if they have already been established a long time, and that these characteristics vary.

They thus constitute, imperfectly but truly, life environments.

The figures serving for these two comparisons come from the Apostolic Delegation, to which they are sent by the heads of each territory. They are not quite exact, for the missionaries have neither the time nor the means to ascertain certain statistical figures outside the ecclesiastical sphere : the area of the territory, total population, number of pagans, Moslems, etc.

These figures are the only ones which can be used, however, for the ecclesiastical divisions do not coincide with those of the Administration and therefore do not permit using official statistics. When we compare the ecclesiastical total with the official total for the Congo, we find that they coincide to within about 2 % or 3 %. It is rare that the two totals differ to any large extent, though in one or two cases this is so. On the whole therefore, we can make use of the data furnished by the Delegation.

*But which years should be chosen ?*

The seminarists in question entered the seminary between 1948 and 1955, studied humanities between 1942 and 1949. Facts of environment, etc., influencing their vocations will therefore occur between 1942-3 (the beginning of the humanities for the eldest) and 1948-9 (the beginning for the youngest). An average taken from the figures for these two years 1943 and 1949 will therefore serve as a basis for reference.

Having stepped back in time, we must *reconstitute the territories* which have since been divided. Therefore Baudouinville and Kasongo must again be Baudouinville for us. Stanleyville and Wamba are Stanleyville ; Luluabourg, Kabwe, Mweka, are once more Haut-Kasai ; Léopoldville, Inongo, Kole, are Léopoldville ; Lisala and Isangi, Lisala ; Lulua and Lac Moëro are united. In the same way, Bukavu joins Kivu and Kongolo is Northern Katanga.

*Of whom are we speaking?*

Of the seminarists in the six major seminaries in the Belgian Congo and Ruanda-Urundi and of them only. We are not counting the sacerdotal vocations which have developed in the religious Orders. Firstly, because the surrounding circumstances are to a certain extent different ; secondly, because these vocations are not numerous except in certain vicariates ; finally, because, replaced in the total, they would scarcely influence the balance-sheets, as we have proved, except in two or three cases.

*A. Number of seminarists in relation to the  
Christian communities in each vicariate.*

The number is deduced as follows : territory X, containing so many seminarists per number of Christians (successively in 1943 and 1949), averaging one seminarist by so many Christians.

The following is the table for 1943 and 1949.

	Sem.	Christ. 43	Replies 43	Christ. 49	Replies 49	Average
BAUDVILLE	21	56,000	2,666	70,000	3,333	3,000(= Bv. + Kasongo)
STANLEY F.	22	94,000	4,272	135,000	6,136	5,200(= Sr. + Wamba)
HT-KASAI	27	302,000	11,185	367,000	13,963	12,574(= Lu + Kab + Mw.)
LÉOVILLE	10	69,000	6,900	106,000	10,600	8,750(= Lé + Ino + Kole)
LISALA	4	167,000	41,750	208,000	52,000	46,875(= Lis + Isangi)
BUTA	11	31,000	2,812	42,000	3,817	3,314
NIANGARA	11	61,000	5,545	85,000	7,636	6,590
KWANGO	18	137,000	7,611	203,000	11,272	9,442
KIVU(Bukavu)	23	61,000	2,651	71,000	3,086	2,869
MATADI	20	90,000	4,500	123,000	6,150	5,325
KISANTU	22	128,000	5,818	173,000	7,863	6,840
COQVILLE	1	71,000	71,000	80,000	80,000	75,500
KATANGA	32	49,000	1,531	80,000	2,500	2,015
LACALBERT	27	111,000	4,111	162,000	6,000	5,055
BOMA	15	108,000	7,200	136,000	9,066	8,133
LULUA & K.G.	5	39,000	7,800	45,000	9,000	8,400(= Lulua + LacMo)
UBANGI	18	71,000	3,944	88,000	4,888	4,416



	Semin.	Christ.	Replies	Christ.	Replies	Average
		43	43	49	49	
KATANG. SPT (Kongolo)	8	37,000	4,625	42,000	5,250	4,937
BONDI	10	22,000	2,200	27,000	2,700	2,450
BENO	15	63,000	4,200	101,000	6,733	5,466
SAKANIA	4	9,000	2,250	12,000	3,000	2,625
BASANKUSU	4	29,000	7,250	34,000	8,500	7,875
TSHUMBE	7	25,000	3,571	30,000	4,285	3,928
LOLO	1	13,000	13,000	16,000	16,000	14,500
IPAMU	5	31,000	6,200	51,000	10,200	8,200
BIKORO	0	11,000	*	13,000	*	*
RUANDA	48	353,000	7,354	344,000	7,354	7,354
URUNDI	60	465,000	7,750	609,000	10,150	8,950

If we classify the territories according to the above considerations, attributing 26 points to the best, 25 to the second, etc., we get the following results :

*Group I :* Less than 4,000 Christians provide one seminarist ; an excellent proportion for young Christian Africa :

KATANGA	ONE SEMINARIST FOR	2,015	CHRISTIANS	26	POINTS
BONDO		2,450		25	
SAKANIA		2,625		24	
KIVU (BUKAVU)		2,869		23	
BAUDVILLE		3,000		22	
BUTA		3,317		21	
TSHUMBE		3,928		20	

*Group II :* 4,000 to 6,000 Christians provide one seminarist ; still a good proportion :

UBANGI	4,416	19
KONGOLO	4,937	18
LAC ALBERT	5,055	17
STANVILLE	5,200	16
MATADI	5,325	15
BENI	5,466	14

*Group III :* 6,000 to 8,000 Christians for one seminarist, a marginal situation :

NIANGARA	6,590	13
KISANTU	6,840	12
BASANKUSU	7,875	11

\* Bikoro is newly formed and at the time had no major seminaries.

*Group IV*: 8,000 to 10,000 Christians provide one seminarist, which is insufficient to ensure the future :

BOMA	8,33	10
IPAMU	8,200	9
LULUA	8,400	8
LÉOVILLE	8,750	7
KWANGO	9,442	6

*Group V*: The figure is quite insufficient, only one seminarist per 10,000 to 15,000 Christians :

HAUT KASAI	12,574	5
LOLO	14,500	4

*Group VI*: A tragic situation :

LISALA	46,875	3
COQVILLE	75,500	2
BIKORO	*	

In addition, as a separate item owing to the different circumstances,

RUANDA	7,354 comes in the centre of Group III.
URUNDI	8,950, towards the end of Group IV.

We thus find that seven territories are in an excellent position, six others are good, representing half the total.

Next, after three marginal territories, we have ten deficient territories, five only to a relatively small extent, two definitely and three in a really disturbing way.

We also find that the harvest of priests from Ruanda and Urundi, large in itself, is of medium importance from the relative point of view :

Average for the Belgian Congo : 7,384 Average for Ruanda Urundi : 8,199.

#### *B. Number of seminarists in proportion to the pagan masses.*

The seminarists are not going to work only among the Christians who provide them, but also among the pagans surrounding them in the past and future. The proportion can be judged by the following table, the average being taken, as above, from the years 1943 and 1949.

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\* See note above.

	Aver. Pagans	N. Sem.	Aver. per Seminarist
BAUDVILLE	413,000	21	19,000
STANVILLE	404,000	22	18,000
HAUT KASAI	1,170,000	27	43,000
LEOVILLE	290,000	10	29,000
LISALA	435,000	4	108,000
BUTA	165,000	11	15,000
NIANGARA	401,000	11	36,000
KWANGO	618,000	18	34,000
BUKAVU	621,000	23	27,000
MATADI	130,000	20	6,500
KISANTU	207,000	22	9,000
COQVILLE	210,000	1	210,000
KATANGA	151,000	32	4,000
LAC ALBERT	270,000	27	10,000
BOMA	58,000	15	3,000
LULUA	265,000	5	53,000
UBANGI	235,000	18	13,000
KONGOLO	236,000	8	29,000
BONDO	140,000	10	14,000
BENI	205,000	15	13,000
SAKANIA	16,000	4	4,000
BASANKUSU	130,000	4	32,000
TSHUMBE	150,000	7	21,000
LOLO	29,000	1	29,000
IPAMU	450,000	5	90,000
BIKORO	40,000	*	*
RUANDA	1,344,000	48	28,000
URUNDI	814,000	60	13,000

The average for the whole of the Belgian Congo is 341 per 7,470,000, namely 21,906.

The average for Ruanda Urundi is 108 per 2,158,000, namely 19,974.

It is to be noted that the figures for the pagans quoted here do not mean that the seminarists now in training will have sole charge of them ; but they give an idea of the proportions. A second classification can be made from this evaluation : the territory having the fewest pagans per seminarist receives 26 points ; the second, 25, and so on.

In *Group I* there are not more than 10,000 pagans per seminarist, which is satisfying under present conditions :

BOMA	3,000	26 POINTS	MATADI	6,000	23 POINTS
KATANGA	4,000	25	KISANTU	9,000	22
SAKANIA	4,000	25	L. ALBERT	10,000	21

\* See note above.

*Group II* contains one seminarist per 10,000 to 15,000 pagans, still a good proportion :

BENI	13,000	20 POINTS	BUTA	15,000	17 POINTS
UBANGI	13,000	20			
BONDO	14,000	18			

*Group III* has one seminarist per 15,000 to 20,000 pagans, a low proportion :

STANVILLE	18,000	16 POINTS
BAUDVILLE	19,000	15

*Group IV* contains 20,000 to 30,000 pagans per seminarist, showing a deficient situation :

TSHUMBE	21,000	14 POINTS	LOLO	29,000	12 POINTS
BUKAVU	27,000	13	KONGOLO	29,000	12
LÉOVILLE	29,000	12			

*Group V* is in a difficult situation (30,000 to 50,000 pagans) :

BASANKUSU	32,000	9 POINTS	NIANGARA	36,000	7 POINTS
KWANGO	34,000	8	HT KASAI	43,000	6

*Group VI* gives rise to grave concern (more than 50,000 pagans) :

LULUA	53,000	5 POINTS	COQVILLE	210,000	2 POINTS
IPAMU	90,000	4	BIKORO *	(see previous note)	
LISALA	108,000	3			

We find therefore 10 good territories, 2 marginal and 14 weak.

### *C. Classification by combining the proportions A and B.*

This classification is the basis for the study of vocations per vicariate and these tables will be referred to in the course of this article.

By combining the two preceding classifications, we obtain the figure for the number of seminarists in proportion to Christians and pagans. We add the points for each vicariate and reach the following result <sup>1</sup> :

#### *Group I (Excellent) :*

KATANGA	26 + 25	51°
SAKANIA	24 + 25	49°
BONDO	25 + 18	43°

#### *Group II (Good) :*

UBANGI	19 + 20	39°
MATADI	15 + 23	38°
BUTA	21 + 17	38°
L. ALBERT	17 + 21	38°

1. The notations compare this position with that of the *junior seminarists*. ° marks an equivalent situation in junior seminarists ; — a less good position ; + an improving situation.

It will be seen that for the 14 best territories, there is a general similitude.



BAUDVILLE	22 + 15	37 <sup>0</sup>	<i>Group IV (Insufficient) :</i>		
BUKAVU	23 + 13	36 —	LOLO	4 + 12	16 +
BOMA	10 + 26	36 <sup>0</sup>	KWANGO	6 + 8	14
TSUMBE	20 + 14	34 —	IPAMU	9 + 4	13
BENI	14 + 20	34 <sup>0</sup>	LULUA	8 + 5	13 +
KISANTU	12 + 22	34 <sup>0</sup>	H. KASAI	5 + 6	11
STANVILLE	16 + 16	32 —			
<i>Group III (Weak) :</i>					
KONGOLO	18 + 12	30	<i>Group V (Very Insufficient) :</i>		
NIANGARA	13 + 7	20	LISALA	3 + 3	6
BASANKUSU	11 + 9	20 —	COQVILLE	2 + 2	4 +
LEOVILLE	7 + 12	19 +	BIKORO	1 + 1	2
Separate (connected to Group III) : RUANDA 11 + 13 24					
URUNDI 7 + 19 26					

We have therefore 14 territories with good results, 4 at the limit and 8 below.

This classification will serve as the basis for comparison in all the following enquiries, both for individual places and ' blocks '.

## II. VOCATIONS AND TERRITORIES

The study of various factors on the territorial scale will reveal their influence on vocations. Some are secular, others religious, and each will be examined in a separate paragraph.

### I. THE VICARIATE AS A SECULAR ENTITY

#### A. *Vocations and Areas*

Is there a connection between the area of the vicariate and the figures for the seminarists which we have established in the foregoing enquiries ? The following gives the extent of the areas in thousands of sq. Km.

<i>Group I :</i> Katanga	80	<i>Group III :</i> Kongolo	120
Sakania	36	Basankusu	70
Bondo	75	Niangara	100
Average	63	Léopoldville	170
<i>Group II :</i> Matadi	40	Average	115
Ubangi	79	<i>Group IV :</i> Lolo	10
Buta	60	Kwango	100
L. Albert	43	Ipamu	42
Baudville	125	Lulua	122
Bukavu	84	H. Kasai	196
Boma	14	Average	94
Tshumbe	60	<i>Group V :</i> Lisala	130
Beni	40	Coqville	185
Kisantu	90	Bikoro	60
Stanville	207	Average	125
Average	75	<i>Separate :</i> Ruanda :	26
		Urundi :	30

It will be seen that all the very good territories have an area of less than 80,000 km<sup>2</sup>. 9 out of 11 of the good have less than 100,000. But inversely, 3 out of 4 of the weak ones reach or surpass 100,000, and so do 3 out of 5 of the weaker ones and 2 out of 3 of the worst.

When we consider the averages by blocks instead of individual areas, the comparisons are enlarged and normalized, and we find that, except in one instance, these averages are regularly progressive except for group IV. If we replace Ruanda and Urundi in the series in their place in group III, the one exception disappears and there is an absolutely regular inverse parallelism between the extent of the territories and their seminarist value.

This is not surprising. Several handicaps effect the larger areas. It is more difficult for the Mission to work and inversely, the material and psychological road for the native to travel in order to reach the school, junior and major seminaries, is longer.<sup>1</sup>

In the same way for the major seminary, two out of three of the less good territories are extremely far from their major seminaries : Lisala (Kabwe) ; Coqville (Mayidi). And the third (Bikoro) is so recent that it does not come into our picture.

Space has therefore its importance. The vicariates ought not to be too large.

### B. Vocations and Population

Does the population figure for the territories also show some symmetry with the seminarist figure ?

To find this, we compared the classification type with the average population according to the Delegation figures for 1943 and 1949 (we use these figures for the reasons stated above).

These figures are as follows (in thousands) :

<i>Group I :</i>	KATANGA	227		TSHUMBE	188
	SAKANIA	53		BENI	357
	BONDO	196		KISANTU	421
	Average	158		STANVIL.	652
<i>Group II :</i>	UBANGI	399		Average	407
	MATADI	253	<i>Group III :</i>	KONGOLO	240
	BUTA	247		BASANKUSU	194
	L. ALBERT	555		NIANGARA	576
	BAUDVIL.	386		LÉOVILLE	402
	BUKAVU	772		Average	370
	BOMA	255			

1. It is true that, as Fr. Rommelaere of the Baudouinville Seminary pointed out " It is not so hard for our seminarists as for Europeans to leave their families, even for several years ; I have never known a departure through home-sickness and even in spiritual direction the matter is never mentioned. " However, as we shall find later, separation and distance from family is mentioned by the seminarists themselves as obstacles to vocation.

<i>Group IV :</i>	LOLO	41	<i>Group V :</i>	LISALA	712
	KWANGO	804		COQVILLE	450
	IPAMU	343		BIKORO	78
	LULUA	363		Average	513
	H. KASAI	1,498			
	Average	609	<i>Separate :</i>	RUANDA	1,905
				URUNDI	1,947

A certain inverse parallelism can be observed between the number of the working population and seminarists. This also is not surprising. The immense masses of humanity, like the areas, while making penetration difficult for conversions, also seem to hinder the emergence of vocations in a number adequate for the masses to be converted.

The phenomenon seems to occur even where priests, because of the fewness of their flocks, are not yet so overburdened. The personal effort for vocations seems to be counterbalanced by the enormous weight of the surrounding masses.

### C. *Vocations and Density of Population*

The area (taken by itself) and the population figure (taken by itself) reveal their influence on vocations.

But if we connect them so as to obtain the ratio of density, can we draw further or different conclusions ?

Here is a table of densities, compared to the usual classification (to the km<sup>2</sup> ; to a decimal point).

<i>Group I :</i>	KATANGA	2.8	<i>Group III :</i>	KONGOLO	2.0
	SAKANIA	1.4		BASANKUSU	2.7
	BONDO	2.6		NIANGARA	5.7
	Average	2.4		LÉOVIL.	2.3
<i>Group II :</i>	UBANGI	5.0		Average	3.0
	MATADI	6.3	<i>Group IV :</i>	LOLO	4.1
	BUTA	4.1		KWANGO	8.0
	L. ALBERT	1.2		IPAMU	8.1
	BAUDVIL.	3.0		LULUA	2.9
	BUKAVU	9.1		H. KASAI	7.6
	BOMA	18.2		Average	6.4
	TSHUMBE	3.1	<i>Group V :</i>	LISALA	5.4
	BENI	8.9		COQVIL.	2.4
	KISANTU	4.6		BIKORO	1.3
	STANVIL.	3.1		Average	3.3
	Average	5.3	<i>Separate :</i>	RUANDA	79.3
				URUNDI	65.9

It might be supposed that a greater density of population would make the apostolate in general easier, and in particular the detection and encouragement of vocations, but, strange though it may seem, this fortunate result does not appear to follow necessarily.

The figures demonstrate it : among the 14 best territories, only 4 reach the general average for the Congo. Among the 12 less good, 5 reach or surpass this average.

The same is true for the averages taken in blocks.

If a map of the Congo is divided into vicariates and coloured according to the proportion of seminarists, we find that the same hold good for the densities (see Fr. Gourou's map in the General Atlas for the Belgian Congo).

It seems that no conclusion can be drawn and that other elements enter into play. We have already examined two and here are others.

#### D. Vocations and Economic currents

If, on a map prepared as we have just described, we consider the territories which are least favourable, it appears that they border or contain as a rule the great river (and partly railway) highways of communication.

The river Congo is adjacent to or inside the territories of Léo, Bikoro, Coq, Lisala (with Isangi) ;

The river Kasai and its tributaries, together with the two railway lines to Port-Francqui and Lobito, perform the same function for Kwango, Ipamu, Haut-Kasai, Lulua.

These highways introduce the materialistic and disruptive influence of western civilization into the tribal, rural and Christian native society. Besides which, they pump the native youth to Léo and Eville, offering attractive civil openings (real or supposed) ; they perhaps cause the loss of certain vocations. It is for missionaries to say what they think of this explanation.

### 2. THE VICARIATE AS A RELIGIOUS MILIEU

#### A. Vocations and the Percentage of Christians

Are there more seminarists in proportion to the number of Christians ? We give below the table of *percentage of Christians*, formed by comparing the average of the population and the same average of Christians (1943-1949).

<i>Group I:</i> KATANGA	28.2	<i>Group III:</i> KONGOLO	16.2
SAKANIA	18.8	BASANKUSU	15.9
BONDO	12.2	NIANGARA	12.6
Average	20.5	LÉOVIL.	21.6
<i>Group II:</i> UBANGI	19.8	Average	16.2
MATADI	41.9	<i>Group IV:</i> LOLO	34.1
BUTA	14.5	KWANGO	21.1
L. ALBERT	24.5	IPAMU	11.9
BAUDVIL.	16.3	LULUA	11.5
BUKAVU	8.5	H. KASAI	22.5
BOMA	47.7	Average	19.5
TSHUMBE	14.3	<i>Group V:</i> LISALA	26.2
BENI	22.9	COQVIL.	16.6
KISANTU	35.6	BIKORO	15.3
STANVIL.	17.4	Average	17.7
Average	21.8	<i>Separate:</i> RUANDA	13.0
		URUNDI	27.5



At the level of the vicariates taken individually, no indication is perceptible ; for instance, in group 2 we find 47.7 ; 35.6 ; 24.5, and even 8.5, all mixed up !

At the level of the blocks, we find a certain indication : groups 1 and 2 are above 20 %, a figure not reached by any of the following blocks. But the differences are neither very marked nor constant. Even if we only take the fecundity in seminarists (first preliminary sounding) as the basis of comparison, the same incoherence subsists : Matadi, Boma and Kisantu, the three ' big ones ' for percentage of Christians, only take 12th, 17th and 15th places for seminarist fecundity.

It follows that, if the percentage of Christians in proportion to the population naturally plays a certain part, this part is hindered by other factors. What are they ?

### B. *Vocations and Overworked Priests*

May we not suppose that vocations are lost or do not flower because the priest, overworked by the numbers of the faithful, has not the time to cultivate vocations, let alone detect them at his leisure ?

To ascertain this we will compare *the average* (1943-49) of *Christians and catechumens per priest* with our basic classification.

<i>Group I :</i>	KATANGA	1.200	<i>Group III :</i>	KONGOLO	1.400
	SAKANIA	600		BASANKUSU	700
	BONDO	800		NIANGARA	1.700
	Average	1.000		LÉOVIL.	1.100
<i>Group II :</i>	UBANGI	2.400		Average	1.200
	MATADI	2.300	<i>Group IV :</i>	LOLO	1.200
	BUTA	900		KWANGO	3.100
	L. ALBERT	3.600		IPAMU	1.200
	BAUDVIL.	1.300		LULUA	1.900
	BUKAVU	1.700		H. KASAI	2.800
	BOMA	3.100		Average	2.500
	TSHUMBE	1.000	<i>Group V :</i>	LISALA	2.100
	BENI	3.300		COQVIL.	1.700
	KISANTU	2.800		BIKORO	1.500
	STANVIL.	1.800		Average	1.900
	Average	2 200	<i>Separate :</i>	RUANDA	2.900
				URUNDI	6.200

The figure of Christians-catechumens per priests should be augmented in each case, because some priests are everywhere loaded with technical duties. It should be especially the case in Léo, Eville, Bukavu, Stan, where some priests are entirely occupied by the duty, necessary but different, of teaching in the schools for whites.

These statistics do not furnish us with any very precise indications, as the first and third groups, one very good and the other weak, have almost the same coefficient ; the same applies to the second and fourth groups, one good, the other very weak, having coefficients of the same class.

Ipamu, Lolo, Bikoro, Basankusu, all with a maximum of 1,500 persons per priest, are ill placed, not having their own junior seminary in 1943 and since then only Ipamu has possessed one, started in 1949. Here is an element of explanation, obviously either the cause or the effect of lag in vocations.

### C. *Vocations and the Age of the Territory*

By the *age of the vicariate*, we mean the length of time since its erection into vicariate and 1949. The Christian community is of course older than the vicariate, but the erection serves as a kind of attestation of Christian maturity and the beginning of a new state of affairs, for the missionaries certainly, somewhat so among the native élite, not so much evidently among the masses.

<i>Group I:</i>	KATANGA	17 years	<i>Group III:</i>	KONGOLO	14 years
	SAKANIA	10		BASANKUSU	23
	BONDO	12		NIANGARA	38
	Average	13		LÉOVIL.	63
<i>Group II:</i>	UBANGI	14		Average	34
	MATADI	19	<i>Group IV:</i>	LOLO	12
	BUTA	25		KWANGO	57
	L. ALBERT	16		IPAMU	12
	BAUDVIL.	69		LULUA	27
	BUKAVU	20		H. KASAI	48
	BOMA	15		Average	31
	TSHUMBE	13	<i>Group V:</i>	LISALA	30
	BENI	15		COQVILLE	25
	KISANTU	18		BIKORO	18
	STANVIL.	41		Average	24
	Average	24	<i>Separate :</i>	RUANDA	37
				URUNDI	37

11 out of 14 of these territories, very good and good, are not more than 20 years old. Eight out of 12 of the backward ones are older than 20 and sometimes much more. Is there an hour when the vicariates grow old? Is the second Christian generation of a territory the best? Our figures seem to indicate this.

### D. *Vocations and Eucharistic Practice*

We might ask whether Eucharistic practice has a relation to the seminarist figures.

Taking the general state of the vicariates or groups, nothing is noticeable; the averages of the five groups are: 12, 10, 12, 9, 9. There are vicariates with little Eucharistic practice in all groups.

## 3. RECAPITULATION: VOCATIONS AND TERRITORIES

In order to classify, not in merit but situation, the vicariates from the point of view of the major seminarists, we first took two facts: the number of seminarists was compared to the number of Christians, which showed us the past fecundity of the vicariate; this same number was compared to the

number of pagans, which gave us an idea of the future strength of the influence of the vicariate on the milieux outside.

These two facts joined gave us a classification by points. This served as a scale of comparison for all later research. It must also be noted that, with very few exceptions, the three types of considerations grouped the same vicariates inside each of the five groups of classification.

If we compare this classification with the secular data of area, population and density, we find that a too large district, say, more than 100,000 km<sup>2</sup>, seems to hinder the birth of vocations in any number: fecundity does not increase with the size of the area, but on the contrary. The same applies to the density of population: too large a population, say, more than 400,000 persons, seems to hinder the birth of comparatively numerous vocations: fecundity does not grow at the rate of the population, beyond a certain limit. On the other hand, the density does not provide us with perceptible determinant elements.

If we pass from figures to economic-social considerations, it appears that the less good regions are those which border or contain the great river highways, and sometimes railways, especially the Congo and Kasai.

Examining the Christian conditions, we have noted a certain parallel between the percentage of Christians and the situation of vocations but this is not very marked. On the other hand, the number of Christians and catechumens per priest, which effects the time which the latter can give to the problem of vocations, does not provide us with any clear indication, any more than the intensity of Eucharistic practice in the vicariate.

In fact, if the general elements which we have just examined in a sociological perspective play a part which cannot be minimized, it is also at the local and personal level that vocations can be explained.

The enquiries which precede have led us naturally towards more individual questionnaires. We shall therefore now deal with these instead of with general facts.

### III. PLACE OF ORIGIN AND VOCATIONS

We now come to the results of our enquiry, which concerns 302 seminarists in the Belgian Congo and 110 in Ruanda-Urundi, that is more than 90 %. The first part of the enquiry contained several questions as to the place of origin. The results are as follows:

#### 1. *From the Secular Point of View*

##### *A. Vocations and Population of Place of Origin.*

This enquiry is complicated by various factors, for the population of the Belgian Congo and Ruanda-Urundi is not homogeneous, which made a definite answer difficult with regard to some regions.

For instance, in Niangara the information was unstable, for the region served by this seminary is often composed of very small hamlets, dispersed and with ill-defined boundaries.

Inversely, the numerous failures to reply for Ruanda and Urundi, are owing to the fact that the geographical and social organization has a different base : the hill. Obviously, when the answer is given for these territories, it refers to the hill unity.

The most useful and numerous facts (90 %) come from MAYidi, KAB we and BauDouinVille.

There does not seem to be any indiscretion in grouping these :

	Philosophy						Theology						General
	MAY	KAB	BDV	NIA	TOT.	R. U.	MAY	KAB	BDV	NIA	TOT.	R. U.	Total
	CB						CB						Belg.) (Congo)
<i>No. of replies</i>	27	30	55	10	122	24	32	27	52	14	125	13	247
under 100 inhab.	7	7	10	3	27	8	2	5	14	8	29	2	56
101/250	6	9	12	3	30	5	5	6	18	2	31	4	61
251/500	5	4	7	1	17	3	14	5	6	1	26	1	43
501/1,000	4	2	11	0	17	5	7	4	2	2	15	2	32
1,001/2,000	2	3	4	1	10	2	2	1	1	1	5	4	15
2,001/5,000	1	2	2	1	6	0	1	5	3	0	9	0	15
over 5,000	2	3	9	1	15	1	1	1	8	0	10	0	25

So the *agglomerations of less than 500 inhabitants* provide, in the order of the seminaries as given in the table, 66, 66, 52, 70 % in philosophy ; 66, 59, 73, 78 % in theology. All categories together, the same agglomerations have provided 64 % of the seminarists.

	The Whole Congo			Ruanda and Urundi		
Small aggl.	less 100	22 %	63 %	27 %	61 %	
	101/250	24 %		24 %		
Ordinary aggl.	251/500	17 %		10 %		
Average aggl.	501/1,000	12 %	24 %	18 %	34 %	
Large aggl.	1,001/5,000	12 %		16 %		
Large ' Centres '	over 5,000	10 %		2 %		

We have grouped all the answers between 1,000 and 5,000 because we thought that the seminarists did not distinguish very closely between the various large agglomerations.

We shall not take into consideration Ruanda Urundi, for the population, dense and often dispersed deprived the answers, already rare and hesitant, of part of their sense.

For the Belgian Congo, nearly 2/3rds of the seminarists come from agglomerations of less than 500 inhabitants, and among them nearly half the full total come from places of less than 250 persons. The recruiting base is therefore largely the village ; in varying degrees however according to the seminaries (see above). The manner in which Central Africa is peopled to a great extent until present times, makes this quite normal.

It is however interesting to ask whether the percentage of the seminarists is greater, equal, or inferior, from the villages and rural districts than the percentage of the Congo taken as a whole.

It appears that it is less ; but to find this out we must, in default of certain civil statistics, reason in a somewhat indirect manner.

The tribal milieu, which in 1946 (the average between 1943 and 1949) contained 85 % of the population generally consists in groups of less than 500 inhabitants, it appears. We may take it that 80 % of the 85 % Congolese considered live in agglomerations of less than 500, and 5 % in agglomerations of more than 500.

The extra-tribal milieu, which in 1946 contained 15 % of the population includes, as we know by the census, 5 % in agglomerations of more than 5,000 inhabitants, 9 or 10 % in average agglomerations (1,000 to 5,000) and very few in small ones. The following table can therefore be drawn up :

	<i>% of popul.</i>	<i>% of replies</i>
Agglomer. of less than 500 (small)	80 %	64 %
500-5,000 (average)	(5 + 10) %	22 %
more than 5,000 (large)	5 %	10 %

We find therefore that the small village agglomerations, tribal and rural, only provide 4/5ths of the support which their numbers would lead us to expect.

On the contrary, the average agglomerations, usually extra-tribal, provide 1 1/2 times this support.

And the large agglomerations, twice. We must point out that the townsmen are definitely more numerous among the younger students : 17 in philosophy for 8 in theology, which corresponds to the historic increase in the extra-tribal groups : the townsmen come much more often from the Bau-douinville seminary, and notably from industrial Katanga : 17, against 8 in the 3 other seminaries.

We may enquire the reason for this difference, for the area served by the three other seminaries also contains towns. But it seems that the " floating " cities of commerce and passage on the principal highways and in the midst of continual comings and goings, are less favourable to vocations than the " stable " cities of industrial exploitation, in which the growth is less rapid and the acclimatization more methodical and better carried out.

## 2. *From the Religious Point of View.*

The religious tone of an agglomeration, as a nursery for vocations seems to us to depend upon three principal elements : their Christian percentage determining a more or less receptive milieu ; the presence of a school, at least elementary, and a teacher, orientate youth to intellectual and spiritual progress ; the permanent or occasional presence of the priest, and eventually nuns, forms an efficient reminder of the spiritual realities and of higher vocations.

### A. CHRISTIAN PERCENTAGE IN THE AGGLOMERATION

The seminarists' replies on this point have a certain subjectivity. They have, however, a very real value as an indication, especially for the weakest



and strongest percentages, more easily perceived and for the small agglomerations, for which the estimate is easier.

We have drawn up the detailed table by seminaries, philosophy, theology, with the corresponding percentages ; but here we will only give a summary (figures for the Belgian Congo).

	% <i>Christ. in Popul.</i>		% of <i>Total Seminarists replying</i>	
Below the average for the Belgian Congo	{ 0/10 %	9 %	Tot. 15 %	(Seniors 14 % ; Phil. : 16 %)
	{ 11/20 %	6 %		
Around the average	{ 21/30 %	10 %	Tot. 29 %	(Seniors : 32 % ; Phil. : 26 %)
	{ 31/40 %	19 %		
Above the average	{ 41/50 %	9 %	Tot. 36 %	(Seniors : 32 % ; Phil. : 40 %)
	{ 51/75 %	27 %		
Very Exceptional	Over 75 %	17 %	Tot. 17 %	(Seniors : 20 % ; Phil. : 15 %)

It is evident that the vocations come from the milieux which are most strongly Christian. Only 15 % of the seminarists come from places where the Christianization is below the general average : these vocations deserve special homage.

All the other seminarists come from milieux in which the Christianization equals or more often surpasses the general average for the Congo. This last case is true for 53 % of the vocations.

We must no doubt consider the 17 % of the replies which mention more than 75 % as being too optimistic.

But it is indubitable that the density of the Christian block at the level of the agglomeration (not at the level of the vicariate it will be remembered) encourage the birth and development of more numerous vocations.

#### B. PRESENCE OF A SCHOOL IN THE AGGLOMERATION

To this question the reply was in the affirmative in an overwhelming majority : 188 of the 206 in philosophy and 164 of the 178 in theology, altogether 352 of the 384 who replied, more than 90 %. The few negatives came mainly from the East (regions covered by Baudouinville, Ruanda and Urundi).

It is certain that the average of schools in the Congo, in spite of the best achievements of the missions in the primary teaching, does not reach this density ; it therefore seems that the school is a powerful factor, one might call it almost a necessity, for numerous vocations.

#### C. PRESENCE OF THE PRIEST IN THE AGGLOMERATION

The question concerned the frequency of the visits by the priest in the agglomeration during childhood years, decisive for budding vocations. The replies can be divided into various groups. There are under-privileged agglomerations with only one visit a year ; others are visited rarely but regularly : two or four visits a year ; others are luckier : visits which may be called frequent : every two months, every month, more often ; others again have the good fortune to possess a resident priest (mission).

	<i>Philosophy</i>		<i>Theology</i>		<i>Total: B.C + R.U.</i>	
<i>Valid Replies</i>	209 = 100 %		176 = 100 %		385 = 100 %	
One visit at most	31	14 %	37	21 %	68	17 %
2 to 4 visits	87	41 %	65	36 %	152	39 %
More than 4 visits	57	27 %	49	27 %	106	27 %
Mission Station	34	16 %	25	14 %	59	15 %

17 % of the vocations therefore came to light in difficult situations ; it is clear that it was visits and perhaps a stay at the mission and the junior seminary which saved them.

On the other hand, 15 % passed their whole life in the shadow of a mission station or in a town parish where their fathers were perhaps teachers, catechists or workmen.

A good quarter of those replying come from places frequently visited. But most, 39 % or 4 cases out of 10, come from ' sub-stations ' visited 2 or 4 times a year.

For the interpretation of these figures, it is necessary to know what percentage of the total Christian population belongs to the four categories into which we have placed the seminarists. Our impression is that, if one could make it, this comparison would show growth in the fecundity of the vocations in proportion more or less to the frequency of the priests' visits.

#### D. VISITS BY NUNS

Our questionnaire informs us, confirming an impression which we ourselves received during our journey, that the nuns have little contact with the tribal milieu and rarely go outside their duties " intra muros " of their convent. They have at home an undeniable influence. But is it all ?... Out of 387 replies on this subject, 306 say that the nuns do not show themselves in the agglomerations (that is, in 79 % of the cases).

Some reply " Never "... " Never, Never and never, " seeming to indicate great regret at this absence. It makes one think. <sup>1</sup>

#### 3. *Recapitulation: Vocations and Agglomerations*

The seminarists come then from the villages, at least 2/3rds of them. It seems that the rural Christian communities are not however as fertile in vocations in proportion as the larger and extra-tribal agglomerations, notably in the Katanga.

Among the elements which encourage vocations we nearly always find the school (91 % of the cases) ; also the communities which receive the most frequent visits show a greater fecundity.

1. A priest of long experience told us that he was inclined to doubt the truth of this paragraph ; in any case, he thought that ' never ' was exceptional. We can only refer to numerous places between the years 1942-49, to which the seminarists bore witness, it seems, with objectivity.

Unfortunately the nuns do not appear to have many opportunities (outside their own premises) of detecting and encouraging vocations : only 21 % of them go to the masses or live really close to them.

The foregoing considerations lead to the following recommendation : since the question of vocations is a matter of contacts, meetings, the presentation of the priestly and religious ideal, as also neither priests nor nuns have enough time or opportunities to multiply contacts and presentations, it would perhaps be urgent to think of a strong and intelligent *press campaign* on the matter.

Where ? In the innumerable papers which penetrate almost everywhere ; eventually in books.

And why should not all the vicariates combine to issue a brochure in heliogravure on the subject ? Three series of photographs, with a general appeal : reasons for the priesthood, the training of a priest, his work, would form an album which could have explanations added in the local dialect.

What good would not this silent and patient witness, present always and everywhere, do in the way of suggestions and explanations which the priest, so seldom seen, or the nun, too far away, have no opportunity of furnishing ?

#### IV. FAMILY MILIEU AND VOCATIONS

##### 1. *Secular Point of View.*

##### A. MONOGAMOUS AND POLYGAMOUS FAMILIES

We received 406 answers : 218 in philosophy and 188 in theology. They can be divided as follows :

	<i>Philosophy</i>		<i>Theology</i>		<i>Total</i>		<i>General</i>
	<i>B.C.</i>	<i>R.U.</i>	<i>B.C.</i>	<i>R.U.</i>	<i>B.C.</i>	<i>R.U.</i>	<i>Total</i>
Monogamous (Chr. et pagan)	124	65	120	38	244	103	347
Polygamous	25	4	28	2	53	6	59

Out of all the seminarists therefore only 14 % come from polygamous families.

The average of the monogamous families providing seminarists (86 %) is higher than the average of such families in the Congo at the time ; as even now after years of progress in the practice of monogamy, the figure is only 84 %.

There is a certain difference in the situation of those in philosophy (29 p. f. out of 218, that is 13 %) and in theology (30 p. f. out of 188, that is 15 %). This difference in favour of the juniors is obviously due to the growth of Catholicism and the subsequent evolution of even civil opinion.

There is also a difference between regions : Ruanda and Urundi (6 polygamous families out of 109) has not even 6 % ; these cases may refer to immigrants, having regard to the traditional monogamous ideas of the countries concerned. In the Mayidi seminary, the proportion is about 10 % ; it rises to about 18 % at Kabwe and Baudouinville, to 23 % at Niangara.

We must note, finally, that a good number of pagans who have given a son to the seminary are monogamous : 36 out of 65 in philosophy ; 34 out of 64 in theology, in all, 70 out of 129, that is 54 % of their group. And we may add that there are cases where the Christian father has more than one wife, because he has a weak character.

An additional question may be put : are vocations from pagan surroundings proportionately more numerous in monogamous districts ? We must use inference to solve this question. The Congo of 1955 contained 84 % of monogamous marriages ; 16 % polygamous. 7 or 8 years before, the proportions must have been less good ; call them 80 and 20 %. In this case, as there were 25 % of Christians in the country, there ought to have been a gross amount of 25 monogamous Christians in every 100 husbands, 20 polygamous pagans, 55 monogamous pagans. Or if we take the women, supposing that polygamy is often bigamy : 25 monog. Christ women, 55 monog. pagan women ; 40 pagan women at least married to polygamists. As our enquiry informs us, the fertility of Christian women amounts in gross to 6 children, pagan women in gross to 5.

In a block of 100 Congolese fathers (100 %) we thus find :

	<i>Father</i>	<i>Mother</i>	<i>Children</i>
Monog. Christians	25	25	150
Monog. Pagans	55	{ 55	{ 275
Polyg. Pagans	20	{ 40 at least	{ 200

In a block of 100 pagan ' father and mother ' units, there will therefore be 58 units which are monogamous, and 42 units polygamous. In a block of 100 children of pagan origin, there will be 58 from monog. and 42 from polygamous families.

Hence the table

	<i>Children (100)</i>	<i>Seminarists (100)</i>
From monog. pagan families	58	54
polyg. pagan families	42	46

We arrive at the somewhat unforeseen result that the pagan father and mother groups are rather more fruitful in seminarists when they belong to polygamous families than when they are monogamous ! In any case, our basis for calculations is too narrow, our means of computation too conjectural and the final result too doubtful to come to any real conclusions. It remains that the family background of the seminarists is more than 2/3 Christian, and 85 % monogamous.

## B. VOCATIONS AND LARGE FAMILIES

As this question is of real interest independent of our specialist enquiry, we give some details :

	Philosophy						Theology						GEN.	
	MAY KAB BDV NIA R. U.=TOT.						MAY KAB BDV NIA R. U.=TOT.						TOT.	
Christ. Fam.	21	19	32	15	53	140	26	18	24	17	33	118	258	
Children	132	124	213	74	315	858	131	96	119	78	194	618	1,476	
Average	6.2	6.5	6.6	6.9	5.9	6.1	5.0	5.3	4.9	4.4	5.8	5.2	5.7	
Pagan Fam.	6	12	23	12	9	62	7	11	27	8	6	59	121	
Children	35	53	110	45	62	305	33	46	136	29	40	284	589	
Average	5.8	4.4	4.7	3.7	6.8	4.9	4.7	4.1	5.2	3.6	6.6	4.8	4.8	
Total Fam.	27	31	55	27	62	202	33	29	51	25	39	177	379	
Total Child.	167	177	323	119	377	1,163	164	142	255	107	234	902	2,065	
Gen. Av.	6.1	5.6	5.8	4.4	6.0	5.7	4.9	4.9	5.0	4.2	6.0	5.0	5.4	

The averages then work out at : *In Ruanda and Urundi*, philos. 6 child. ; theol. 6 child. ; total 6 children. *In the Belgian Congo* : philos. 5,6 child. ; theol. 4,8 child. ; total 5,2 child. *Altogether* : philos. 5,7 child. ; theol. 5,0 child. ; total 5,4 children.

The figures are definitely stronger in the Ruanda and Urundi than in the Belgian Congo ; and in the latter, weaker for the territories supplying the seminary of Niangara.

The figures are also better for philosophy than for theology :

There is a striking progression to be noted between

Older pagan families (theology) : 4.8 children

Later pagan families (philosophy) : 4.9 ' ,

Older Christian families (theology) : 5.2 ' ,

Recent Christian families (philosophy) : 6.1 ' ,

1. *Uncles and Vocations.*

We cannot deal with this point for two reasons : 1) Many of the students belong to patrilineal tribes, in which the uncle has no standing and they therefore could not reply to this question. 2) Even in matriarchal districts, our question only referred to Christian uncles, as will be seen later ; it did not provide us with any information as to uncles in general.

2. *From the Religious Point of View.*

a) *Are the seminarists' fathers Christian ?*

	Philosophy			Theology			General Total
	B.C.	R.U.	Total	B.C.	R.U.	Total	
Yes	93	59	152	87	34	121	273 = 67.5 %
No	56	10	66	59	6	65	131 = 32.5 %
Total	149	69	218	146	40	186	404 = 100 %



The proportion of Christian fathers among those in philosophy (69 %) is slightly higher than among those in theology (65 %). This is normal, given the progress of Christianity in the Belgian Congo, Ruanda and Urundi. The highest proportions are in these two regions and in Congo-Kasai. The Christian fathers in Ruanda-Urundi are as follows: Philos. 62 %, theol. 59 %, total 61 %.

b) *Are the Mothers of the Seminarists Christian?*

	<i>Philosophy</i>			<i>Theology</i>			<i>General Total</i>
	<i>B.C.</i>	<i>R.U.</i>	<i>Total</i>	<i>B.C.</i>	<i>R. U.</i>	<i>Total</i>	
Yes	85	60	145	92	33	125	270 = 68.5 %
No	62	8	70	51	6	57	127 = 31.5 %
Total	147	68	215	143	39	182	397 = 100 %

The total figure is very slightly lower than that of Christian fathers. The figures for the Belgian Congo are analysed as follows: philosophy, 57 %; theology, 64 %; total 61 %.

The proportions for Ruanda and Urundi are much better: philos. 86 % theolog. 84 %; total 86 %.

c) *Mixed Marriages and Vocations.*

Although the percentage of Christian fathers and mothers (67 %, 68 %) are equivalent, it does not always mean that they are married to each other. There is a proportion of mixed marriages, where only one partner is Christian. In some cases we are sure of the fact, for the others we have added 'doubtful.'

	<i>Philosophy</i>			<i>Theology</i>			<i>Gen. Total</i>
	<i>B.C.</i>	<i>R.U.</i>	<i>Total</i>	<i>B.C.</i>	<i>R.U.</i>	<i>Total</i>	
Certainly Mixed	14	4	18	14	2	16	34 = 8.5 %
Doubtful	7	1	8	7	0	7	15 = 3.5 %
Total	21	5	26	21	2	23	49 = 12 %

As the figures refer to at least 400 answers, the proportion, which is practically the same for philosophy and theology, is not high. According to regions it is: lowest in the Ruanda and Urundi, weak in the Kasai Congo, higher in the territories served by Baudouinville and Niangara.

d) *Christian Uncles and Vocations.*

It has already been noted that this question does not apply everywhere and that therefore we received fewer answers. We omit Ruanda and Urundi.

	<i>Philosophy</i>	<i>Theology</i>	<i>Total</i>
All Christian	47	42	89 = 38 %
Some Christian	37	38	75 = 32 %
None Christian	36	31	67 = 29 %
Total no. of Answers (B.C.)	120	111	231 = 100 %

The totals are slightly more in favour of those in theology (37, 34, 27 %) than in philosophy (39, 30, 30 %).

The general position is clear since those in philosophy have at least some Christian uncles in 69 % of the cases, those in theology, 71 %, the total 70 %.

e) *Are the Brothers and Sisters of the Seminarists Christian ?*

	<i>Philosophy</i>		<i>Theology</i>		<i>General Total</i>
	<i>B.C.</i>	<i>R. U.</i>	<i>B.C.</i>	<i>R. U.</i>	
All Christian	105	60	107	35	307 = 74 %
Some Christian	43	8	33	5	89 = 21 %
					(3 % maximum)
None	Some units (see below)				
Total	155	68	146	41	410

We note at once the crushing majority of families which are all Christian : 90 % in the Ruanda and Urundi, 68 % in the B.C., 74 % of the total.

It is not surprising that these vocations have germinated in these homogeneous milieux.

f) *Extreme Cases.*

Further light may be thrown upon the family question by studying extreme cases, in reply to two questions.

1° *How many Vocations come from entirely Christian Milieux ?*

By this we mean that parents, uncles and children are all baptized. Replies : Philos. 39 in the B.C., 30 in R. U. ; Theol. 31 in the B.C., 21 in R.U.

The total is therefore 121 out of 307 definite answers. The percentages for the R. U. are better than those for the B.C., respectively, 54 and 32 %. Total : 39 %.

2° *How many Vocations come from entirely pagan milieux ?*

Replies : Philos. 7 in the B.C., 0 in R. U. ; Theol. 6 in the B.C., 1 in R. U. Total, 15.

These cases are really exceptional : practically inexistent in the R. and U. ; hardly 5 % in the B.C.

3. *Recapitulation : Vocations and Families.*

Even when coming from pagan families, the seminarists generally belong to monogamous families (85 %) and often to large families, the more numerous as they are more Christian and more recent (5.4 children as an average). In these families, 67 % of the fathers are Christian and 68 % of the mothers ; in 70 % of these families, some at least of the uncles are Christian. In more than 95 % of the cases, some at least of the brothers and sisters of the seminarists are Christian ; all in 74 %.

To sum up :

Christian :	B. C.	R. U.
The whole family	32 %	54 %
at least the parents	62 % (about)	
at least <i>one</i> parent	74 %	'
at least some uncles	70 %	'
All brothers and sisters	68 %	90 %
<i>One</i> at least in the family	95 %	99 %

These proportions obviously surpass those for the Christianity of the Congolese taken as a whole and show the influence of the Christian family which is also numerous on the birth of vocations.

#### V. VOCATIONS AND THE SOCIAL ENVIRONMENT (FATHER'S PROFESSION)

A complete study of this question, comprising the parents' profession, revenue, literacy, amusements, etc., would be very long and arduous. We can only provide one element, but a significant one : the father's profession. This determines on the one hand the standing of the family and on the other at least an indication as to its level of literacy and education.

Classifying the seminarians from this point of view :

We received 220 useful replies for the *Belgian Congo*, that is, 70 % of the seminarists.

The largest group is that of *countrymen* : 93 that is, 42 % ; mainly agriculturists (80), but also some fishermen (6), hunters or shepherds (4), vine or fruit growers (3).

The second group of the '*liberal professions*.' It contains 48, that is 21 % : catechists (16), teachers or prefects (11), shopkeepers (10), male nurses (7), clerks or office workers (4). We must remember that the part-time catechist may also be an agriculturist.

The third group is that of *manual workers* : 38 or 16 % : 16 non-specified workers, 11 masons or bricklayers, 8 woodworkers, 2 smiths, 1 roadmaker.

The fourth group, 18, or 8 %, contains '*representatives of authority*' in varying degrees : 9 chiefs or sub-chiefs, 4 elders, 1 judge and 4 soldiers.

The fifth group contains the *technicians*, 15 or 6 % : 4 '*capitas*', 4 tailors, 3 chauffeurs or mechanics, 2 electricians or telephonists, 1 painter, 1 store-keeper.

Finally, 5 miners from the East, and 3 cooks or boys.

In other words, what are called the higher classes provide 29 % of the recruits, the workers 25 %, the land 42 %.

The replies for Ruanda and Urundi are 84 in number, or nearly 80 %.

— 34 *cultivators*, especially Bahutu, or 40 %.

— 17 having *authority*, or 20 % ; 9 chiefs or sub-chiefs, 3 elders, 4 judges,

1 public herald, Batutsi.

— 16 *cattle raisers*, especially Batutsi, or 19 %.

- 14 'liberal professions,' or 16 % : 7 catechists, 6 teachers, 1 shopkeeper.
- 3 manual workers : bricklayer, cook, workman ; 4 %.

The pastoral and agricultural nature of the region can be noted :  $40 + 20 + 19 = 80$  % living on and from the land.

In the Belgian Congo, Ruanda and Urundi (29 % and 36 %) the number of vocations coming from the 'upper classes' is striking. With, however, this contrast, that in the Congo there are many more 'liberal professions' than 'authorities,' while in the Ruanda and Urundi the position is reversed : the reflection of a different number of conversions of the leaders in the two cases.

Our statistics would here appear to allow us to draw two conclusions :

1° The lower classes, who are generally considered to have a great desire to move up the social scale, which would explain, according to some, the attraction to the priesthood, do not have vocations in proportion to their numbers.

2° Vocations are proportionally higher amongst the élite, and we believe this is a guarantee of purity of intention. One seminarist replied, when asked if his motives did not include the desire for an important position : I belong to such and such social class (high) ; if I had wished...

We are told, however, that some European soundings shew a most avid desire for social promotion in the "middle classes", and we are asked whether the Congolese élite are already beyond this "middle class" mentality.

This may indeed be the case for that part of the élite classified by us under the heading "liberal professions" or for "soldiers". But all the chiefs, notables and judges have without doubt the sense of their superiority. Their sons are : 14 for the B.C., out of 220, i.e. more than 6 % ; 16 for the R.U., i.e. 19 % ; in any case distinctly more than their proportion in the whole social body. They thus bear witness to the unselfishness and upright intention of very many vocations.

## GENERAL CONCLUSION

At the end of each section of this inquiry, we have drawn what seemed to us to be legitimate conclusions.

We do not think that the state of research already permits general and certain forecasts, except perhaps this remark : the "milieux of life" have a real importance, confirmed by figures, and amongst them the family (plus the school) has a select place. Another part of the inquiry, based on the motivations and personal development of vocations, strikingly confirms this.<sup>1</sup>

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1. This part of the results was published in the *Bulletin de l'Union Missionnaire du clergé* (Brussels), April and May 1957.

If the readers of this essay, and especially missionaries with experience in this field, will send us additional information, their comments, or objections, it will no doubt be possible to improve the above panorama.

Like all first attempts, this is not perfect. It will have fulfilled its purpose if it can be used as a basis and starting point for better investigations.

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# INTERNATIONAL SURVEY

News and Book Reviews



# I. NEWS

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## INTERNATIONAL ORGANIZATIONS

### *Centre "Lumen Vitae"*

*International Catechetical Year : Tentative Answer to Meet a Spiritual Need of Our Time.* — "Nowadays, writes Jean Guittou, when the State has taken charge of the Welfare Services other evils still exist, no doubt less visible, but perhaps worse, by reason of the unbelief they announce for the future : religious instruction declines ; the peasant is inclined to consider the priest only as a man acquainted with funeral rites ; the worker hardly goes to church after his First Communion ; educated people, connected with the school, doubt that faith agrees with reason, science and history ; those who are the future elite know the objections against religion, before their own faith is established ; the great brains are very divided ; in short, the evil of ignorance or religious error is greater than the "social evil." Under the circumstances, charity must without any doubt be first of all a comprehensive charity, we might say it is the charity of faith. "

It was this charity which on the 20th October 1957, drove priests, nuns and lay people to "*Lumen Vitae*," International Centre for Studies in Religious Education. Some came from various *European* countries : Germany (2), England (2), Austria (2), Belgium (5), Spain (1), France (1), Ireland (1), Italy (2), Portugal (1). Others from *Africa* or *Asia*: Belgian Congo (1), Ruanda-Urundi (1), Korea (1), India (2), Philippines (2), Vietnam (1), The main forces came from *America*: Argentine (2), Brazil (2), Canada (6), Chili (5), Colombia (1), United States (1), Haiti (1), Honduras (1), Mexico (3), Uruguay (2). During the following weeks, other students arrived from Brazil, the Congo, and Mexico.

On that Sunday, called Mission Sunday, when Christian thoughts were more specially directed to spreading the Kingdom of God, all these students assembled to hear the mass of the Holy Ghost, celebrated by His Excellency Mgr Forni, Apostolic Nuncio of the Holy See to Belgium and Luxembourg. It was like a small Pentecost.

At the end of the religious ceremony all the students were introduced to His Excellency Mgr Forni, accompanied by Mgr Zupi, Counsellor. During an informal, friendly lunch, Mgr Forni expressed his good wishes for the new

institution. "The spiritual needs of the world today are enormous, he said. We must answer the call. It is not sufficient to improve methods in order to reach the aim. Above all, we must penetrate deeper into the Christian Message, which is a mysterious truth. We have the wide and noble task of making Jesus Christ known and loved. It is not possible to love what one does not know, but it happens that knowledge does not always bring love. Our mission will not be complete, if we do not succeed in inspiring the love of Our Lord. Let this year of study be also a year of spiritual progress. Our apostolate will then be all the more efficient."

These recommendations will be seen all the more fitting when we remember the aim of the Catechetical Year.

**The Aim.** — By all its varied activities, the International Catechetical year aims at preparing the participants so that they may competently fulfil their future specialized function in the sphere of religious education.

Among the numerous possible functions, the most characteristic are : specialization in religious teaching at a specific grade, direction of a school for Catechists, acting as contributor or director of a diocesan teaching Centre, inspection, religious initiation of adults, orientation of pastorate in a diocese or in a diocesan sector, organization or direction of Catholic Action, etc.

In order to prepare them for these various tasks, the Institute will provide its students with :

1. *A sound catechetical formation.* — Students are presumed to have some doctrinal and experimental acquirements. During the year they will study theology from the catechetical and pastorate points of view. The whole *content of dogma* must be seen in function of teaching and preaching. This means, in addition to meditation of the Christian message, a detailed analysis of the *subject receiving instruction in catechism*. Starting with these two elements, content and subject, *general and individual methods* of formation and religious teaching are drawn up.

2. *Ample information on the International Catechetical movement* is ensured by contacts with competent authorities on catechesis and pastorate in different countries. The fundamental formation given during the lectures has an international character by reason of the fact that the professors and catechists belong to various nationalities. Further, the Catechetical year groups students of twenty-three nationalities. In the course of the year, these students give each other reciprocal information about the religious situation existing in their respective countries. Finally, the Centre organizes contacts with persons, institutions and achievements in various countries, either by lectures or visits in Brussels, or the provinces, or by study tours in different European countries

**Detailed Programme of Studies.** — The catechetical education provided by the Institute comprises four main divisions completing and fitting into each other throughout the year.



**A. Content of Catechesis.** — Study of the Christian Message with its abundant resources, and in its forms of expression : The Bible, liturgy, doctrinal meditation.

*Biblical Catechesis* (70 hours). Exposes the Biblical revelation of God's plan in the story of salvation.

a) The main stages of development in the story of Salvation. — *Prof.* : Rev. R. POELMAN, *Biblical Studies and Action, Brussels.*

The main stages of development of God's Plan, are the Expectation in the Old Testament, Plenitude of time in Jesus-Christ, the Church and Parousia. This course enlightens the main texts of the Bible which must specially retain the attention of the Professor of religion and determine the manner to present these texts.

b) Twenty lectures on exegesis and biblical archeology with film projections. — *Prof.* : Rev. Fr. G. LAMBERT, S. J., *formerly Professor of Holy Scripture at the Theological College S. J., Eegenhoven-Louvain.*

The aim of these lectures is to show how the civilizations of the Fertile Crescent have influenced Israel. Revelation comes to us through history, therefore religion lessons ought to be based on knowledge of the Bible illustrated by archeology.

2. *Liturgical Catechesis* (36 hours). Study of the Mass, the sacraments, psalms, from the catechetical and pastoral angle. Lessons on Missionary liturgical pastorate.

a) The Mass. — *Prof.* : Dr. B. FISHER, *Institute for the Liturgy, Treves, Germany.* The mass appears as unity principle between Pastorate and Catechesis. The role of the priest and the role of the Christian people in the mass. Detailed study of the people's part in the Offering, Eucharistic Banquet, Readings and Prayers.

b) Liturgical Pastorate in a parish. — *Prof.* : C. HOWELL, S. J., *Birmingham, England.* Even from the point of view of Catechesis, the liturgical movement has a capital importance. It is also necessary that the priest carefully observes the pastorate role of Liturgy, Sacraments, Mass, liturgical year.

c) The Psalms. — *Prof.* : J. GELINEAU, S. J., *Liturgical Pastorate Centre, professor at the Higher Catechetical Institute, Paris, France.*

Study of the Psalms, liturgical prayer, according to literary classification, Christian meaning and liturgical function.

d) Liturgy in the Missions. — *Prof.* : J. HOFINGER, S. J., *Director of the Institute for Mission Apologetics, Manila, Philippines.*

This course gives direction for active participation by the people in mission countries, for catechetical presentation of the mass, for Sunday service in the absence of a priest. It ends with present-day liturgy in mission countries.

3. *Doctrinal Catechesis* (50 hours) deals firstly, with the Kingdom of God from the living and eschatological aspects, secondly, with the close relationship between the New Law and the sacraments.

a) The living Kingdom. — *Prof.* : R. CARPENTIER, S. J., *Professor at the Theological College, S. J., Eegenhoven-Louvain, Belgium.*

The Kingdom of God has begun amongst us ; it is Christ present in the world in the Church visible. The evangelical social ideal or City of God : is based on the pre-

sent-day Christian's filial and brotherly life in Jesus. This social ideal, according to Jesus, commands a new system of wealth, a new conception of human love, power, communal life. It influences also the church's worship, morals, social apostolate, Christian politics.

b) Eschatological aspect of the Kingdom. — *Prof.* : P. HITZ, C. ss. R., *professor at the Institute of Theology, Echternach, Grand Duchy of Luxembourg.*

Why await Christ today ? Because Jesus Arisen comes back in glory to establish the Kingdom of God and gather together the People of God. He triumphs over the Powers of Evil and judges us in His love. He leads us into His death and He resurrects us in His life. He preserves us from hell, sanctifies us in purgatory, brings us to heaven. Jesus Arisen meets us today.

c) Sacraments and Christian life. — *Prof.* : B. HAERING, C. ss. R., *professor at the Institute of Theology, Gars am Inn, Germany.*

Study of the place of the sacraments in moral theology. They are not a series of ' musts ' apart from moral and religious life, but a basis and inner law of Christian life. Many aspects are studied : Sacraments, sources of theological virtues. The sacraments, personal meeting with Christ — The sacraments, compulsory means of sanctification and salvation — The sacraments, messengers of the history of salvation and the eschatological orientation of Christian morality and piety — The sacraments, betrothal gift of Christ to His spouse the Church.

### ***B. Personality of the Catechumen and his environment.***

1. *Religious Psychology* (26 hours). — *Prof.* : A. GODIN, S. J., Centre "Lumen Vitae," Brussels, Belgium, and A. LÉONARD, O. P., professor at the Dominican College, La Sarte-Huy, Belgium.

a) General introduction to religious psychology : object and limits. How can it be used in pedagogy ? Study of certain influences (biological, psychological, social) which alter perception of religious values and the religious message transmitted by the catechist.

b) Religious psychology of children : methods and results. Affective, intellectual and moral awakening between 6 and 12 years of age. Specific characteristics and lines of development of religious feeling at this age. Disturbances of the intelligence, affectivity and character affecting the reception of the religious message.

c) Religious psychology of adolescents : The affective, intellectual and moral position between 13 and 17 years of age. Psychological aspects of religion as lived at this age. Special problems of the psychology of adolescents living in institutions (orphans, delinquents).

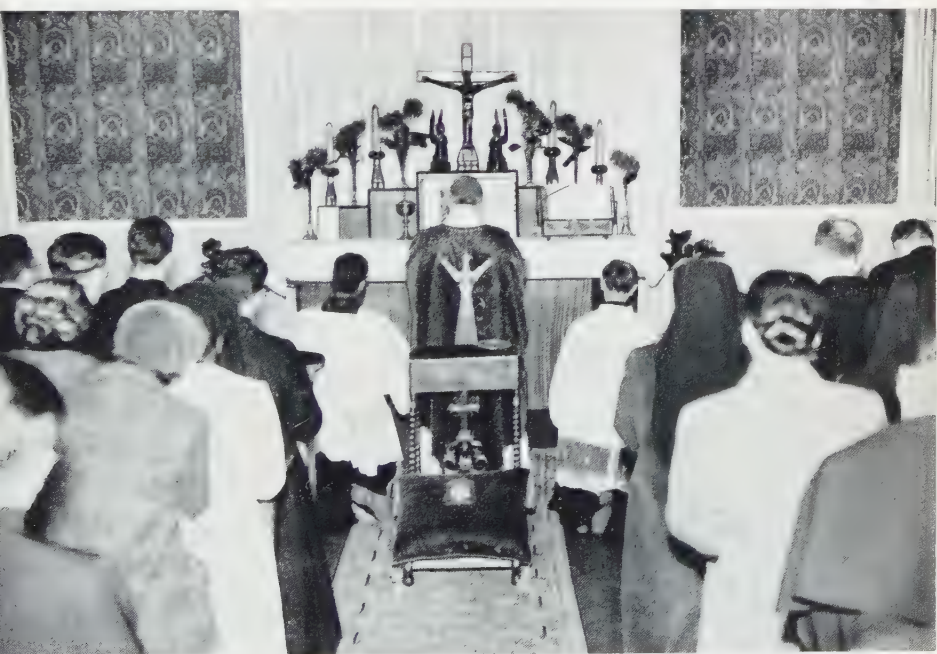
2. *Religious sociology* (20 hours). — The aim of this course is to bring about full realization that efficacy of catechesis is closely related to environment, institutions and social phenomena in general. It is a question of learning to take social factors into account in catechesis and pastorate, and is by no means an initiation course in "implanting religious sociology."

a) General Introduction. — *Prof.* : Rev. François HOUTART, *secretary to the International Conference of Religious Sociology Researches, Brussels, Belgium.*

This course defines religious sociology as a positive science, submitted to the laws



His Exc. the Papal Nuncio visiting the Didactic Material department with Rev. Fr. M. VAN CASTER, S. J., head of the Dutch language section of the " Centre Lumen Vitae ".



*International Catechetical Year.* — Mass of the Holy Spirit celebrated on Mission Sunday by His Exc. Msgr. FORNI, Papal Nuncio, at the inauguration of the Catechetical Year.





*International Catechetical Year.* — Some of the guests, representing the ecclesiastical and diplomat circles, with professors and students at the inaugural reception.



*International Catechetical Year.* — View of the lecture hall. Note the apparatus for receiving simultaneous translations



*International Catechetical Year.* — Rev. Fr. HOFINGER, S. J., Director of the Institute for Mission Apologetics (Manila), visiting professor at various Summer Schools in the United States, for many years a contributor to “Lumen Vitae”, during one of his lectures.



*International Catechetical Year.* — His Exc. the Papal Nuncio inspecting the Library at the “Centre Lumen Vitae”.





of general sociology in relation with other sciences. It establishes and determines general stages in research : description, collecting data, interpretation. It determines pastoral usefulness of applied religious sociology.

b) Geographical Groups : rural environment. — *Prof.* : Rev. J. LALOUX, *head of Religious Sociology Centre, Namur, Belgium.*

The rural environment is studied in its evolution of composition and mentality in its religious attitude — adaptation of rural catechesis and pastorate — methods.

Urban environment. — *Prof.* : Rev. Fr. HOUTART and J. LABBENS, *professor at the Catholic Institute, Lyons, Chairman of the International Conference for Religious Sociology.*

City life seen from the point of view of geographical and cultural migration. The very characteristics of religious features in the cities show the stamp of this migration. Deeper examination enables us to distinguish various kinds of migratory phenomena, and characterizes those which may undermine religious customs and attitudes. Hence, certain imperatives for all valid action in urban districts, especially in the religious field.

c) Formal Groups, Environment, Institutions. — *Prof.* : Rev. Fr. HOUTART, Fr. ISAMBERT, P. VIRTON, S. J., *Action Populaire, Vanves, France.*

Study of groups and influence in respect of family, clergy, unbelievers ; influence of environment on working-class, middle class and mission countries ; the study of institutions includes aggregation of Churches, teaching, etc.

**C. Catechetical Methodology** (80 hours), includes first a statement of basic orientations of catechesis for today, secondly the study of catechetical methodology according to age, finally catechesis studied in its relation to factors of opinion, œcumenical and international movements and to legislation.

a) *Basic orientations.* — *Prof.* : M. VAN CASTER, S. J., *Centre ' Lumen Vitae, ' professor of Catechesis at Theological College S. J., Louvain, Belgium.*

The Mystery of Salvation forms its basic content which is expressed by biblical signs, liturgical signs, doctrinal formulae, testimony of life. Then comes the method of imparting the message to man.

b) *Catechesis of Childhood.* — *Prof.* : P. RANWEZ, S. J., *Centre " Lumen Vitae, " Brussels, Belgium ;* Miss M. MÉLOT, *head of the Belgian section of the F.C.T.P. ;* Rev. A. SIRONVAL, *Director of Catechetical Centre, Diocese of Tournai, Belgium ;* Dr. K. TILLMANN, *of the Oratory, Katechetenverein, Munich, Germany ;* Rev. PIHAN, *Director of the Union des Œuvres, Paris, France ;* Rev. BISSENIER from I.C.C.B., *Paris.*

This study will consider the special role of each educational environment (family, school, parish, youth movements) in religious formation, and also the special case of the unadapted child.

c) *Adolescent Catechesis.* — *Prof.* : H. HOLSTEIN, S. J., *Secretary of ' Études, ' professor at the Higher Catechetical Institute, Paris ;* P. RANWEZ, S. J. ; K. TILMANN ; P. FAURE, S. J., *director of the Centre for Pedagogical Studies and editor of the review ' Pédagogie, ' Paris, France.*

Here again, religious formation is studied within the framework of educational environment : school catechesis, family formation, parish formation. Connections between catechesis and general culture.

d) *Technical Students Catechesis*. — Prof. : His Excellency Monsignor ELCHINGER, Coadjutor-Bishop of Strasbourg; Monsignor J. CARDYN, Chaplain General of Y. C. M., Brussels, Belgium.

\* Scientific \* aspect of contemporary psychology; its effects; present orientations of religious teaching. Religious formation in and through Youth movements.

e) *University Students Catechesis*. — Prof. : Mgr. TIBERGHIE, professor at Lille University Catholic Faculties; Mgr LUSSIER, Rector of Montreal University, Canada; Rev. Ch. MOELLER, professor at the Catholic University of Louvain, Belgium; A. VANDENBUNDER, S. J., professor at Theological College S. J., Louvain; M. DUBOIS, S. J., Chaplain at the University of Louvain.

Religious culture in University Faculties; films and Christian life; literature and Christian thought; spiritual direction of students.

f) *Adults Catechesis*. — Prof. : H. RULLENS, S. J., professor of Pastorate at the Theological College S. J. Eegenhoven-Louvain; Miss P. VAN HARDENBERG, Amsterdam, Holland; Rev. Fr. G. DELCUVE, S. J., director of the Centre 'Lumen Vitae,' Brussels, Belgium.

Part one of the course, content of catechesis, has enabled us to go more deeply into the Christian message and obtain a better grasp of how it should be presented to believers. Now we are going to deal above all with unbelievers or those who have been baptized, but know nothing about religion. Origin of contemporary unbelief; reasons of unbelief; pastorate of contact; adults catechesis; study of some masters of the art of guiding towards the threshold of Christianity.

g) *Religious Culture and Factors of Opinion*. — Prof. : M. DELFORGE, president of the International Association of Catholic Journalists, Namur, Belgium; J. DELÉPIERRE, S. J., Adviser, Radio and Television, Brussels, Belgium; H. AGEL, professor at the 'École des Hautes Études Cinématographiques,' Paris, France.

This study includes Press, Radio, Cinema as far as connected with religious formation.

h) *Religious Culture, Ecumenical and International Organizations*. — Prof. : Ch. MOELLER, Professor at the Catholic University of Louvain; Rev. Fr. QUÉGUINER, Counsellor on Church Affairs, Catholic International Centre of Information with UNESCO.

How to collaborate with the Movement for the Unity of the Church and of the World, by education, religious instruction and general teaching.

**D. History of Catechesis** (20 hours). — This part of the subject includes the review of the great stages of catechesis; a more complete study of two early Christian texts, and an overall view of the catechetical situation in various European countries.

a) *The great stages of catechesis*. — Prof. : F. ARNOLD, professor of pastoral theology at Tubingen University, Germany.

The course examines: the Apostles' Creed, prescription of catechetical matter by the Greek and Latin Fathers of the Church, prescription of catechetical matter in the Middle Ages, and finally catechisms and catechesis at the time of the Reformation.

b) *Study of two early texts*. — Prof. : R. LEYS, S. J., professor of dogma and patrology, Theological College S. J., Louvain, Belgium.

Catechesis of S. Cyril of Jerusalem. "De catechizandis rudibus" of St. Augustine.

c) *Contemporary Period.* — A great number of lectures will be given during the whole catechetical year about the situation of catechesis in different countries.

Situation in Spain is presented by Mgr J. TUSQUETS, professor of pedagogy at Barcelona University; in Great Britain by Canon F. H. DRINKWATER, editor of 'The Sower,' and Clifford HOWELL, S. J.; in Holland by Dr W. BLESS, S. J., director of the Higher Catechetical Institute, Nimegen; in Ireland by Rev. Michael TYNAN, diocesan Inspector, Limerick; in Italy by Mgr CARDINI; in Scandinavia by W. KÖSTER, S. J., Upsala; in United States by Rev. Bertrand J. GULNERICH, National Center, Confraternity of Christian Doctrine, Washington; in Canada, by Mgr Irénée LUSSIER; in Africa, by Rev. BRULS, director of 'Église vivante'; in India by Rev. Fr. BAYART, S. J.; in Japan by Rev. SPAE, National Committee for the Apostolate, Himeji, Japan; in Philippines by K. MARIVOET, C.I.C.M.; in Brazil by Rev. Mother Thérèse du Christ LÉZIER, O.S.U.

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**Practical Schools. — Seminars or Working Groups. — Personal Work.** — I. *Practical Schools.* — Students who have expressed the desire to do so, will be able to take an active part in several parishes, in preparing children for Solemn Holy Communion.

Group preparation for the Thursday lesson will be given on Wednesday evening at the convent of the Auxiliatrices du Purgatoire.

The preparation will be preceded, on the first and third Wednesday, by a Bible course (Canon GIBLET), and on the second and fourth Wednesday, by a course (Miss GUIGNEAU) on the methods of expression by singing, drawing, mime.

The students will also be able to attend courses given by the nuns of Our Lady of the Cenacle and also by the nuns of Perpetual Adoration.

This year, regular exercises of secondary teaching and of catechesis for adults, have not been organized. However some priests have been able to increase their own pastorate experience.

## 2. *Working groups.* — Two 'Seminars' work efficiently.

The first one gathers twenty students who are specially concerned with the recruiting and formation of Catechists. The situation in various countries of Africa, America, Asia, Europe has been frequently reported to us. We have therefore abundant sources of information to answer different questions: Is it advisable to recruit men rather than women catechists and for what sort of audiences? Which arguments and methods must be used in this respect? What doctrinal, pedagogic, spiritual formation ought to be given to such or such category of catechists? How can the catechists be assisted while on duty?

Another 'seminar' groups former professors of secondary education. We are preparing in collaboration with them a textbook for the last year of Humanities.

3. *Personal work.* — Each student has been invited to choose personal work in accordance with his future task; he performs it under supervision of a professor.

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**Languages.** — The courses and lectures will be heard simultaneously in French, English and German according to the requirements of the audience but subject to possibilities and necessities. We happened at times to have a Spanish interpreter.

The summary of courses, written in French and mimeographed, are at the disposal of students.

These verbal or written translations are executed by M. L. Meilhac, supervisor of translations, Mrs M. I. Lambert and three "Feminine International Auxiliaries" (Headquarters: Brussels).

When a subject matter is completed the students go over it together in groups according to language.

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**Social Life ; Spiritual Life.** — Any visitor to the Centre during the interval between the last two lectures in the morning, would meet a lively group of students talking cheerfully. They form a strongly united community, yet individually very different; of secular *priests* (17) or members of religious orders (13), including Bachelors or Doctors of theology, directors of catechetical centres, or professors of religion, men who fulfil responsible parish or diocesan functions; *Brothers* (2) or *Nuns* (8) having wide experience; *lay apostles* (13), Catechists, International Auxiliaries, parish workers who desire by this one year's work, to complete their doctrinal and methodical knowledge.

On the feast of Saint Cecilia and at Christmas, a friendly evening party was held, during which talents were discovered and encouraged by a Canadian, Fr. L'Archevêque. An Indian, Fr. Vallamattam, suggested they take the opportunity offered by this International Life, to acquire a deeper understanding and consideration of other peoples. India, Canada have been "introduced;" other countries will be "introduced" during the following months.

This union of hearts has been mostly felt in the Chapel: "*Congregavit nos in unum Christi amor.*" Since the memorable inaugural mass, the students met again in the Chapel, to hear a spiritual exhortation. They have assisted at a community mass, and they have recited together the rosary the day of the feast of our Lady of Lourdes.

Besides, the Rev. Poelman, a much appreciated professor, has on various occasions invited the students to assist at liturgical ceremonies he had organized in his Chapel in the Boulevard Clovis. The students would prefer to have more of these spiritual meetings. This is a very good sign, and an invitation to do more.

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**Study Tour.** — On the 28th February, the lectures were interrupted. The group of the catechetical year left by motor coach for *Holland*. The



Hague and Amsterdam have taken initiatives in pastorate teaching which deserve to be studied on the spot.

After being welcomed by the Higher Catechetical Institute of Nymegen, the travellers visited the Centre and " model schools. "

In *Germany*, after a short stay at Cologne, we went through the Rhine and Moselle valleys, to Maria Laach where we spent a quiet day of meditation at the Abbey and in contact with the National Liturgical Committee assembled there. At Treves, Professor Fisher introduced us to the Liturgical Institute and organized a Mass for children. By way of Frankfort, Wurzburg, Nurnberg we reached Munich, where, for a few days, we were guests of the National Centre of German Catechists.

We went into *Austria* to visit Innsbruck, a famous town in contemporary history of pastorate and catechesis.

A day at Zurich was foreseen in order to enable us to get further knowledge about achievements in Switzerland, and contact the Apologetical Institute " Orientierung. "

By way of Friburg, Colmar, Strasburg, Domremy, Reims, we went to Paris to contact the Higher Catechetical Institute, the National Centre of religious education, Pastorate Liturgical Centre, Pastorate Centre of Inland Missions and other institutions.

The last part of the voyage, also interesting from the catechetical point of view, gave an opportunity for better acquaintance with religious Art, and also to visit, as pilgrims, famous sanctuaries and shrines, so much favoured by all Christians : Chartres, Nevers (Saint Bernadette), Paray-le-Monial, Ars, Lyon, Lourdes, Poitiers, Tours (Saint Martin), Lisieux, Rouen, Amiens.

A few days after their arrival, on the 9th April, in Brussels, the students resumed their studies again.

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**The Future.** — From various quarters, the Centre has been requested to renew its effort next year. In the beginning of February, many inscriptions had already been received. They came from Belgium, Poland, Japan, India, Canada, United States... The wish has been expressed to find a home in the near future, where the students coming from remote countries, might be welcomed and find a climate of friendship and community prayers they desire earnestly.

**Year 1958-1959.** — Those contemplating attending the second course of lectures, which will start on about 20th October 1958, will find the following details useful.

**Enrolment Fee.** — For the *entire* course : 7.500 Belgian francs or 150 dollars. Enrolments for part of the course will only be accepted if the number of those attending the full course leaves any vacancies still to be filled.

**Accommodation.** — Candidates are requested to state whether they will provide their own accomodation (this should be mentioned on the enrolment form), or if they wish the organisers of the course to make arrangements for them.

The Cenacle in Brussels has kindly agreed to collaborate by offering accommodation for nuns and laywomen in comfortable surroundings and a religious atmosphere (board and lodging : 100 francs per day). Students will find there nuns speaking English, French, Dutch and German.

**Limited Number of Places.** — As the number will be limited (50), students should enroll at the earliest possible date, in their own interest and also in order to facilitate organization.

**Other Information.** — For all further information, write to the “ *Lumen Vitae* ” Centre, 184, rue Washington, Brussels, Belgium.

Georges DELCUVE, S. J. and Albert DRÈZE, S. J.  
*Brussels.*

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## II. BOOK REVIEWS

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### DUTCH

*(Belgium-Holland)*

#### O. GENERALITIES AND METHODOLOGY

BUYTENDIJK, e. a. — **De geestelijk-hygiënisch problematiek van de middelbare schooljeugd.** Utrecht, Spectrum, 1957, 52 p. — Following an introduction in which Professor Buytendijk states the problem : the negative attitude of middle-school pupils, Professor Perquin points out that the conflict between liberty and commitment comes from the present sense of insecurity attendant on the values of life. Mr Vollenberg follows with a discussion on professional orientation and, finally, Professor Fortmann issues a warning to those educators who too easily forget that young people are not adults. This diagnosis, throwing light, as it does, on the necessity of a positive Christian conception of life, is of particular importance to teachers of religion.

DECOENE, Kan., Dr. A. — **Jezus als Pedagoog.** Tielt, (1956), 166 p. — The author, a particularly competent historian of pedagogy, basing himself on many reminiscences and on a general view of the present trend of events, demonstrates in this meditation on the Gospels, how the person and action of Jesus transcends all those limits which tend to stifle education.

HÄRING, Dr. B. — **De Spanning tussen Godsdienst en Samenleving.** Woord vooraf door Prof. Seegers, Tielt, Den Haag, Lannoo, 1957, 446 p. — The necessary adaptation of the apostolate requires a sociological dimension which has too often been neglected. Fr. Häring's learned work enlightens us on the theological foundations and facts of the connections between religion and society. Priests and laymen will here find extremely useful indications concerning religion as a community and as a " power moulding a community ; " the Kingdom of God and the world ; the significance of the milieu, the incidence of social groups on religious structures, the mass of the people and the spirit of our times, research and elaboration of sociological facts, etc. Thus the major distinction between what is immutable in Christian salva-

tion and the variable structures on which it develops itself, is placed in evidence : this problem being one of the greatest actuality in the contemporary reform of structures. In view of the small numbers of Dutch works on this subject, the present translation " Macht und Ohnmacht der Religion " and " Religionssoziologie als Anruf " will be invaluable.

HOLLANDER, H., S. J. — **Katechetiek**. Methodiek voor her geloofsonderricht op de lager school. 's Hertogenbosch, Malmberg, 1957, 332 p. — Serious study and perhaps even more real practical experience in preparing and giving lessons and in training teachers, have enabled Fr. Hollander to present catechists of the primary grades with a methodology of real value. We have specially noted three excellent points : the accent placed on liturgical dimension ; the care taken to give the lessons a practical bearing and the adaptation to conditions prevailing in the Netherlands. Having pointed out the biblical and liturgical character of catechesis, he reverses this perspective in his synthesis of liturgy, of the Bible and of the catechism explanation. In planning the lesson he retains as basis the Munich method, but he unobtrusively and judiciously inserts many new factors particularly in the ' special methodology ' i. e. interior life, experience of faith, celebration, story, dialogue, visual and hearing aids, religious expression in prayer, plays, singing, etc. Regarding documentation and further study, few references are given except to the special works which deal, quite efficiently, with this method. There are numerous illustrations making for a clear and just appreciation of the subject. The revival of catechesis based on the contents of Revelation and on other auxiliary means leading up to an active faith, is greatly aided by this fundamental work which we highly recommend.

LANNOY, Dr., C. — **De Psychologie van man en vrouw**. Brugge, Desclée De Brouwer, 1956, 221 p. — Objective study of the psychological difference apparent between man and woman, from the physical expression and emotional point of view, and also that of knowledge and will-power. Though the religious side is but briefly mentioned, the book contains many facts of interest for religious instruction and the pastorate.

VAN CASTER, M., S. J. — **De Dienst van Gods Woord**. I. De grondgestalte van de catechese. Brussel, Studiecentrum v. g. v. ; Brugge, Desclée De Brouwer, 1958, with interleaves. — A course of about ten chapters on General Catechesis : the actual state of catechesis ; the ministry of the word of God ; the mystery of Salvation ; biblical signs ; liturgical signs ; doctrinal expressions ; living witnesses ; man before the word of God ; explanations to be given by the teacher ; pupils' activities ; ordering of the lesson. The sum total of these elements is given as the fundamental structure of catechesis and of preaching. Notes on the bibliography and didactic material are a help to further personal investigations.

**Het apostolaat in de arbeidesbeweging**. XXXVII<sup>e</sup> Vlaamse Sociale Week. Brussel, Wetstraat 127 ; 1957, 184 p. — In these reports will be found a most interesting study on the new dimensions of the parish by Father

Rubens; results of enquiries by Father Roose, and M<sup>lle</sup> Van de Putte's suggestions, so psychological and full of Christian feeling, regarding popular devotion.

**Richtlijnen bij het Leerplan van de Katholieke Lagere Scholen : Godsdiens.** Lier, Van In, 1956, 151 p. — Directives from the method worked out by the Sisters of Vorselaar. Discreet allusion to a "return to sources."

## I. BIBLE

**Bijbels Woordenboek** o. red. v. Dr. A. VAN DEN BORN. Roermond-Maaseik, Romen en Zonen, 2<sup>e</sup> dr., 1954-1957. five deliveries (four have already appeared) each 400 col. — This new edition gives particular pleasure to priests and laymen whose interest in the Bible is most active. It presents a great number of "realia" in a critical, precise and concise manner. One would have liked to see certain subjects, such as "de armen van Jahweh" treated more in the line of the meaning of the history of salvation. Many others, however, such as "Ebed-Jahweh-liederen, Heil, Messiasverwachting" are given in a manner demonstrating their line of development and with useful references enabling adequate study. Highly recommendable for all teachers of religion.

CORNELISSEN, P. in samenw. met VENANTIUS, Dr. O. F. M. Cap. — **Jezus de Christus.** Deel I: Het Galilee tijdperk. Helmond, 165 p. — Intended for middle schools; lively and short texts; some historical and geographical indications, usually without commentaries which would bring out the significance of the signs given by Jesus.

DENAUX, J., — **Uit de geschiedenis van het Oude Verbond.** 3<sup>e</sup> druk Brugge, Verbeke-Loys, 1956, 100 p. — The author deserves sincere congratulations for this entirely remodelled edition. Within the historical and geographical framework and respecting the various literary styles of the Bible, he retraces the History of Salvation, of which the Alliance between God and His People is the foundation. From the catechetical point of view, more stress could have been laid on the "signs" and "significance" of the Revelation of Salvation in the course of its development.

FRANSEN, A., S. J. — **Gods Rijk in Israël.** — See IV. Doctrine.

HEIJNEN, L. — **God houdt van ons.** Utrecht, Cantecleer, 1957, 85 p. — Charming narratives for little ones. The Good God who created us, called Abraham and, above all, sent us His own Son. Illustrated simply but in suggestive and attractive style.

HOFMANS, F. — **Palestina, toen Jesus daar leefde.** Antwerpen, Patmos, 1956, 232 p. — A number of interesting details of the Gospel setting and of the Gospel itself, loosely put together. Of use, if competently handled, at Bible evening classes and by teachers who would illustrate their New Testament lessons.



KOOYMAN, H. — **Het Heilsgeheim der eeuwen.** 's Hertogenbosch, Malmberg, 1957, 181 p. — This rendering of the Scriptures takes into account the requirements of a biblical textbook intended for the first grades of middle-schools. Perhaps it would have been of advantage to lay greater stress on the principal events of biblical history which is here divided into 44 O. T. and 25 N. T. lessons. The general aspect and the detailed explanations are clearly set out.

RENKENS, Drs. H., S. J. — **Israëls visie op het verleden.** Tielt, Lannoo, 1956, 236 p. — The immediate subject matter of this book is that of Gen. I-III but the detailed commentary given by its author makes it, at the same time, an excellent introduction to the knowledge of the Bible in general.

VAN DE GENT, J. — **Israëls Opgang.** 's Hertogenbosch, Malmberg, 1957, 210 p. — The progress of biblical sciences is gradually extending itself to wider circles. This book (which takes up and develops more fully certain articles printed in "School en Godsdiens") gives the reader a schematic study popularizing certain subjects which it is necessary to know to attain to a clear understanding of the Bible: inspiration, literary styles, historical sequence of the sacred books, development of revelation, monothéisme and messiahship, starting-points. Recommended to all teachers.

## II. LITURGY AND MEDITATION

ARTS, L., S. J. — **Misbegeleidingen.** Mechelen, Hoogland, 1956, 104 p. — Intended for personal prayer or commentary. Unity in elevation: our sacrifice united to that of Christ becomes a source of blessing; various subjects. Popular, meditative style.

CHRISTOPHILIA. — **Thuis bij Jezus.** Turnhout, Proost, 1957, 48 p. — For children of 7 to 8 years: the Mass (the Offertory prayers should have led up to the Consecration), confession, daily prayers. Illustrated in expressive manner.

GUARDINI, R. — **Theologische Gebeden.** Tielt, Lannoo, (1956), 66 p. — "Should knowledge translate itself into prayer, so that truth becomes charity." Beginning from this principle the author expresses in prayer theological ideas on God, Creation, Redemption and Grace.

HOF, B. en VAN DE VEN, W. — **Gods glorie.** 4 vol. Amsterdam, Van Langenhuyzen, 1957, 60 to 70 p. — Historical and actual explanations of a number of liturgical details, intended for primary school children. Illustrated in black and red sketches. Pleasant reading, mostly superficial. Very good edition.

GUTZWILLER, R. — **Meditaties over Mattheus.** Hasselt, Heideland, 2<sup>e</sup> dr. 1957, 560 p. — Based on sound exegesis, this book of meditations presents many good chapters, short, substantial and easy to read.

HOFMANS, F. — **Tochten met de Heer**. Roeselare, K. S. A., 1957, 244 p. — These beautiful meditations on Palestine, Flanders, the parish church, the interior of the soul, the neighbour, heaven, are truly devout and written in a style which will appeal to the young.

JUNGMANN, J., S. J. — **De Eredienst der Kerk**. Roermond-Maaseik, Romen & Zn, 1957, 370 p. — The historical factor plays a much greater part in the origins of liturgical forms than is usually appreciated. The author here handles with remarkable concision and surety the fundamental notions and component parts of Liturgy, together with the sacramental acts and the Liturgical Year, replacing them in their historical context. Consequently, this translation comes at a very opportune time, as there is, at present, an urgent need for a better understanding of existing liturgical rites and the possibility of their ulterior development.

LUYKX, Dr. B., O. Praem. — **De Gemeenschapsmis**. Hekelgem, Abdij Affligem, 1957, 60 p. — Foundations and application of the active participation of the faithful in the Eucharistic celebration, presented in a logical and clear manner.

MAGUS. — **Mijn nacht straalt als de dag**. Brugge, Desclée de Brouwer, 1957, 334 p. — These meditations radiate sincerity and emotion, the desire for God and apostolic zeal. At times rather subjective in manner, generally speaking they correspond to the spiritual experience of the greater number.

QUOIST, M. — **Zonder Wierook**. Tielt, Lannoo, 1956, 208 p. — Prayers in the very hub of modern life, endeavouring to express a Christian reaction in the midst of all kinds of encounters and experiences.

**Rond het altaar des Heren**. Antwerpen, Brussel, Interparochiaal secretariaat, 1957, 48 p. — **Gods Woord, Gods Brood**, *ibid.* 64 p. — The first pamphlet contains directives, for the diocese of Mechelen, on the active participation of the faithful to the Mass; the second: prayers which such a participation entails — within the framework of a Psalter (Hanoulle; Devos) and a book of Hymns (various origins).

SMULDERS, L. — **De Hemelpoort**. Brugge, Desclée de Brouwer, 1957, 96 p. — Prayer-book for little ones. Very attractive pictures by W. Propst. In our opinion, however, the overall plan does not always take into account the exact place of the Blessed Virgin Mary and of Our Lord Jesus Christ.

VAN DER DONCK, E. — **Lectionarium** voor de Zon- en Feestdagen. Mechelen, Dessain, 1957, 228 p. — Large and fine printing. Translation with a view to direct comprehension by modern readers. Indications for a catechetical cycle of six years.

VERHEUL, Dom Dr. A., O. S. B. — **Het Paasmysterie**. Roermond-Maaseik, Romen en Zonen, 1957, 141 p. — In a first biblical and theological section, the author emphasizes the central importance of the Christian Pascal Mystery, establishing in this way the necessary basis for an exact apprecia-

tion of the liturgical celebrations of which he gives an appropriate commentary.

### III. DOCTRINE

**Boetesacrament en Eucharistie.** Gent, Dioc. Centrum v. Catech, Docum. 1957, 72 p. — Report on theological study days 1956-1957, for teaching nuns. Rich in doctrine and practical suggestions.

CONRAD, BR. — **Met brandend Hart.** Eerste Leerjaar. 1<sup>e</sup> trim. 's Hertogenbosch, Malmberg, 1956, 168 p. — New presentation showing progress in the choice of matter and in teaching how to pray, as also in the use of appropriate gestures and other pedagogical means.

DE CONINCK, A. — **Heeft de Kerk uitgediend ?** Antwerpen, Zuid-Nederlandse, (1956), 175 p. — Reply to the questionnaire issued by "Ricerche Filosofice" on the attitude of the Church in respect of the different problems dealing with a complete reform of society.

DE MEESTER, Kan. A. J. C. D. — **De wonderbare genezing van Pieter de Rudder, Het Kanoniek onderzoek.** 1907, 1908. Oostakker, Basiliek, 1957, 258 p. — At the Lourdes Grotto reproduced at Oostakker (Belgium) Peter de Rudder was, in 1875, cured in such a miraculous manner that his case has remained one of the most remarkable in the history of all miracles. The publication of the Acts of the Diocesan Commission on this matter in 1907 and all the documents then assembled will enable each one to judge for himself the truth of the facts. On the eve of the centenary of the Lourdes Apparitions, this volume comes as an act of homage of the highest order to Our Lady, and of faith in the efficacy of her intercession before God.

FIDELIS, O. F. M. Cap. — **De zin van het leven.** Haarlem, Gottmer ; Antwerpen, VI. Boekcentrale, s. d., 96 p. — To show the meaning of life, the author does not follow a biblical alignment, but he demonstrates in fairly simple philosophical style, in the manner of Guardini and Mouroux, the attitude of the Christian in front of God, of man (body and soul) and of the world (culture). This latter point is perhaps not sufficiently positive, and in like manner the meaning of communal life is rather left in the background. Sound considerations.

GOSKER, E. — **Peter en Maryke.** Antwerpen, Vlaamse Boekcentrale, s. d., 205 p. — The author describes, in an expert manner, how Daddy and Mummy prepare the twins for their First Communion. Ordinary details of everyday life are used to bring up the subject of the great truths of religion. Unfortunately some of these ways of making them known would need to be corrected ; the sin of Adam compared in an over-simplified manner with the disobedience of children taking apples ; childish faults making Jesus suffer, etc. Useful for parents able to introduce certain modifications.

HIJMAN, M., S. J. — **De Gave Gods. II. Heilige Geheimen.** 's Hertogenbosch, Malmberg, 1956, 157 p. — III. **Vuur op aarde.** Ibid., 1957, 188 p. Handleiding v. d. Leraar, 20 p. — These textbooks, Parts II and III of a series of three small volumes for children of 13 to 15, assemble in a remarkable manner useful information from the Bible, the Liturgy and actual events, respectively connected with the sacraments and Christian conduct. The author makes very good use of symbolic presentation and also stirs up the pupils' activity. Concerning the general style of composition, we could qualify these books as "filmlike": a numerous sequence of short, striking pictures, finding their continuity in one "theme" it is true, but in our opinion, not up to the clear, orderly, universally valid definition expected of a doctrinal textbook. The copious illustrations keep in line with the explanation given in the "Notes for Teachers."

**Leven in Christus.** Brugge, Desclée de Brouwer, 1957. — FRANSEN, A., S. J. **Gods Rijk in Israël.** Handboek v. d. leerling, 68 p. Handleiding v. d. leraar, 52 p. — VAN CASTER, M., S. J. **De Mens voor God.** Handboek v. d. leerling, 88 p.; handleiding v. d. leraar, 96 p. — Two new pamphlets intended to replace certain sections of the preceding textbooks of this series. The first is an O. T. narration for the 2nd class of the middle-schools; lively and well-defined structure throwing light on the most important points. The second reverts to that part of the final-year programme dealing with the Christian significance of life: based on Revelation, the development rests not only on numerous quotations, but on the History of Salvation as presented to us in its origins. The greatest care has been taken over the illustrations.

**Onze Moeder de Heilige Kerk.** Gent, Opera Sacerdotalia, Groot-Seminarie 1956, 238 p. — Accounts rendered of sacerdotal study-days on certain of the Church's actual problems. Exchange of views in which it can be seen that the institutional and juridical aspect is still, here and there, too prevalent. The accent is on practical applications.

SCHOONENBERGH, P., S. J. — **Het Geloof van ons Doopsel.** II<sup>e</sup> deel: **Jezus, de Christus, de Zoon Gods.** 's Hertogenbosch, Malmberg, 1956, 268 p. — The high value of this work has already been indicated (*Lumen Vitae*, X, p. 638). In this second volume the considerable amount of pages which show the connection between the O. T. and Christ, are deserving, we think, of special attention.

SNOECK, A., S. J. — **Biecht en Psychoanalyse.** Brugge, Desclée de Brouwer, 1957, 132 p. — To avoid confusion between the rôle of the priest and that of the therapist, Father Snoeck has written this enlightening book on the psychological aspect of confession, with all the competence of a specialist and in an easy and clear style. We highly recommend this work, not only as a better preparation to lessons on the Sacrament of Penance, but also for a better understanding of modern man to whom we have to communicate the message of Christ.



VANDER KERKEN, L., S. J. — **De Goede Mens en zijn gebreken.** Antwerpen, Standaard, 1957, 257 p. — There is in this work at the same time more and less material than is usually found in classical studies of natural moral law. Less indications on the exterior practice of the obligations involved; much more on the active interior attitudes. Structured in the line of dialectic phenomenology, this "philosophy of fundamental moral attitudes" appeals at the same time by the attraction of its style to the cultural sense of the reader.

**Vita.** Handboeken v. Godsdienst v. h. M. O. o. l. v. E. H. Pas. Antwerpen, Patmos. — DE BONDT, G. **Credo**, 1956, 193 p. — HOFMAN, Dr. F. **Totdat Hij komt**, 1956, 232 p. — BERTRANGS, Dr. A. en HOFMANS, Dr. F. **Het volle leven** (afz. v. jongens en v. meisjes), 1957, 190 p. — PAS, Dr. P. **Jezus Christus**, 1956, 189 p. — HEYLEN, R. **Het Mysterie van de Kerk**, 1957, 252 p. — COCLE, J. **Gods ontmoeting met de mens**, 1957, 310 p. — With the announcement of this series, we were told to expect textbooks the contents of which would be specially devoted to the occurrence of Salvation, while the production would be easy to read and interesting. The latter qualities have certainly been achieved and the editing is excellent. But in the effort made in respect of the contents, there remain many weak points: the ordering of the ensemble, more especially in those textbooks intended for the higher classes, has not been structured on the development of Salvation as presented to us by Revelation. It is understandable that the authors have not reached their goal at the outset. Those improvements which their work shows is already motive for great satisfaction.

VORSELAAR, Zrs v. — **Godsdienstige woordjes voor drie-jarigen.** Leuven, Bibl. Alphonsiana, 1956, 148 p. — Lessons divided into six groups: Mary, Prayer, the Good God, the Angels, various instructions, Jesus. The atmosphere is maternal and tender. A beginning of teaching.

**Weerbare Jeugd.** Mechelen, Hoogland, 1957, 135 p. — Allocutions delivered by Rev. Fathers Sterckens, Burvenich, Arts, Monden, Bellens, by Mgr. Coppieters and Mad. Buckinx-Luycks. Full of actuality, striking, dynamic. Highly recommended.

#### IV. VARIA

a) Biography — TROCHU (text) and VON MATT (photos): **Bernadette.** Bruges, Desclée-De Brouwer, 1956, 288 p., 184 photos. — VERHOEVEN: **Pleidooi voor een non.** 1957, 271 p. — VICAIRE, M. H., O. P. (text) and VON MATT (photos): **Dominikus.** Bruges, Desclée-De Brouwer, 1957, 245 p., 159 photos.

b) Pamphlets — AERTS J.: **Gelukmakers.** Averbode, Altiora, 1956, 29 p. — **Roeping voor allen.** *ibid.*, 1956, 30 p. — ALBE: **Van Zaad tot Bloei,** Bruxelles, K. A. J., 1957, 40 p. — **Bekeerlingen uit de XX<sup>e</sup> eeuw.** nn 51-55, Mechelen, Hoogland, 1957, 16 p. each. — BURVENICH, J.: **Got met**



**Ons.** Tielt, Lannoo, 1957, 22 p. — CAUWELIER A. : **Eerlijk Gebed.** Mechelen, Hoogland, 1957, 32 p. — DE HAES P. : **Christus en deze tijd.** Averbode, Altiora, 1957, 54 p. — **De H. Eucharistie, Leven van de Kerk.** *ibid.* 1956. — DE ROOVER E. : **Poppe en her Evangelie.** *ibid.*, 1957, 46 p. — **Het Heilig Misoffer.** Leuven, Mont César, 1957, 60 p. — LOONTJENS P. Chan. : **De parochie, kiemcel van de Kerk.** Bruxelles, V. K. A. J., 1957, 32 p. — MURROUW, Mgr. L. **Ben ik geroepen?** Averbode, 1956, 102 p. — REIS : **Dit is het antwoord.** Mechelen, Hoogland, 1956, 72 p. — VAN DER DONCK E. : **De H. Mis, vergadering van de gemeenschap.** St. Trond, L. A. L. 1957, 23 p. — VAN MEENSEL, A. **Maria en de Kerk.** Averbode, Altiora, 1957, 22 p.

c) Translations (see also preceding rubrics concerning translations of particular interest for the teaching of religion) — CARPENTIER, R. : **Getuigen van de Stad Gods.** Brugge, Desclée, 1957, 202 p. — LELOTTE : **Morgenster I-IV.** Mechelen, Hoogland, 1956, 236 p. — NEUBERT E. **Het leven in vereniging met Maria.** Averbode, Altiora, 1956, 298 p. — VON BALTHASAR H. : **De Moderne Mens, op zoek naar God.** Brugge, Desclée, 1957, 168 p.

Marcel VAN CASTER, S. J.

## ENGLISH

### CATECHISMS AND HANDBOOKS OF RELIGIOUS FORMATION

**A Catholic Catechism.** Freiburg and New York, Herder and Herder, 1957, 448 p., DM 17.30 — \$ 4.95. — The English edition of the new German Catechism takes into account the slightly different conditions prevalent in English-speaking countries. Certain paragraphs, mainly intended for Germany, are suppressed. The scriptural texts are drawn from the Douai and Knox versions. A. Burkat's illustrations have, thanks to a discreet and varied choice of colouring, more life and attraction. Finally, the typography is rendered much more legible through being less heavy. Fr. Jungmann, S. J., has fully commented on its intrinsic value in *Lumen Vitae*, X (1954), p. 573-586.

DRINKWATER, Fr. — **Catechism at Early Mass.** London, Macmillan and Co Ltd, 1957, 156 p. — This catechism handbook for adults is the official one for instructions at early Sunday Masses given in the Birmingham Diocese. It consists of planned instructions on catechism questions, on Christian life and on Grace. The two final sections are new and very successfully complete the catechetical teaching of the first edition of this work.

HEENAN, John C., Rt. Rev. — **Our Faith.** London, Thomas Nelson and Sons Ltd, 1956, 286 p., 12/6. — This handbook on religion is intended for adolescents, not in lieu of their catechism, but as an aid towards understanding and appreciating it. To this end, the eminent author achieves a perfect adaptation of the doctrine given, of the style and illustrations. He subdivides the doctrine into forty chapters of a few pages each, adapted to the intelligence and attention of the pupils. One could wish for a few subtitles in these chapters. Though such metaphysical notions as the existence of God, the immortality of the soul, evolution, creation are given in the first part of the book, the author recommends that catechists should as a rule deal with these chapters after having aroused interest in the bounty of God, in the life of Christ and in the Church. Morality finds a place in the chapters on Grace and the Sacraments. Ideas and problems answering adults preoccupations, particularly those of converts are dealt with, without losing sight of the requirements of adolescents. The 32 very appropriate photos-illustrations

contained in this book help to imprint the essentials of each chapter into the memory, thus making it a lesson for life.

LARAVOIRE MORROW, Louis, Most Rev. — **My Catholic Faith**. 3<sup>rd</sup> edit. Kenosha (Wisconsin), My Mission House, 1956, 416 p., \$ 4.00. — In view of its size, illustrations and especially contents, interesting both to children and adults, this is a family catechism. Children will find Christian teaching adapted to their age, with corresponding illustrations. And regarding adults, the author has here given them a fully developed course of religious instruction and Christian life. To non-catholics in search of the true faith, he presents the "Catholic Church" and the "Sacrifice of the Mass." The plan as a whole would gain by taking into account the progress made in catechesis; but the wealth of contents, the typographical presentation and the care taken to conform to present-day mentalities, make this work a useful instrument for the transmission of the Message and especially for the development of the Christian Faith in the family.

MURRAY, Jane Marie, Sr., O. P. — **Going to God**. Book I of the **Christian Life Series**. Chicago, Fides Publishers Association, 1957, 430 p. — The first of this new series of textbooks for the second grade is predominantly liturgical; the second will be predominantly biblical in its first section and doctrinal in its second; the third and fourth will be doctrinal with particular reference to the Summa of St. Thomas Aquinas. The work is therefore intended to introduce its readers to Christian doctrine by means of the Liturgy and the Bible. However, the first textbook "*Going to God*" starts with three "units" giving the pupil a global idea on doctrine, on God and His plan of Salvation, on Christ and on the Church. The subsequent units teach the pupil how to live the Liturgical Year with the Church, establishing close and salutary contact with already known truths and preparing the way for those which will appear in the course of the liturgical cycle; for example: from Septuagesima until Easter, the doctrine on sin, the sacrament of penance and the commandments.

The method used derives from the more recent progress made in religious pedagogy: insistence on essential points, coordination of chapters, stimulating the scholars' participation through questions summarizing each chapter, research, subjects for group-discussions, application to daily life, very apt illustrations.

Through its contents and method, this textbook can be classed among the best actually in publication; it is highly recommendable while its binding and typographic presentation are equally of a very high standard.

ANTOINE-DENIS, Mère, F. M. M. — **Guide for Teachers**. — **I Believe**. — **The Sacraments**. — **The Holy Sacrifice of the Mass**. — **Divine Life**. Kotagiri (S. India), Franciscan Missionaries of Mary. — The catechetical works of Mother Antoine-Denis, F. M. M., enjoy a wide and well merited success, being often translated into other languages, including French and some of them having several editions. Her **Guide for Teachers** (1955) was a preparation for First Holy Communion containing the

essentials of Christian doctrine. Later on, **I Believe** (1956) which explained the articles of the Creed, was completed by **The Sacraments** (1957) ; while the way of the Cross under the title of **If I Had Been There** (1954) and **The Holy Sacrifice of the Mass** (1954) focussed the attention and the love of the little children on the central mystery of our Redemption.

The remarkable teacher, even after her departure from among us, has achieved the task she had assigned to her life, namely to lead countless children **Towards Truth and Charity**, as was the programme of another important booklet of hers (1953).

The last booklet on **Divine Life** (1957) is like a crowning of, as well as an introduction to, her life's work. Meant as a preparation for Christmas, it recalls the drama of Jesus' long advent into the world and so is an introduction to the whole Christian mystery which she exposed in her other works. In all her works, Mother Antoine-Denis used the active method (symbolic drawings to be explained, colouring, dramatizing, lessons in the form of letters to friends, prayers, etc.) which has made her known as a remarkable catechist <sup>1</sup>.

#### HISTORY OF CATECHESIS

**The Confraternity Comes of Age.** Paterson, Confraternity Publications, 1956, 310 p. \$ 4.00. — Lumen Vitae has many times surveyed the activities and more particularly the Congresses of the Confraternity of Christian Doctrine. But to rightly assess the work done by this powerful organization, where lay-catechists give religious instruction and formation to children of State-Schools and to their parents, under the direction of the Hierarchy, one must read through the history of its first thirty-five years of existence. This is given to us in the present work which has been written in collaboration by responsible members of various sectors of the C. C. D. Considerable space has been given to the life of Archbishop Mgr. O'Hara, its founder and instigator. Aspects of catechesis to children of State-Schools as well as to adults are envisaged, as are the courageous initiatives carried out by the C. C. D. through its organizations, publications, lectures and congresses. The training of catechists is explained in detail. Finally, we are given a description of the part taken by the C. C. D. in the revision of the Baltimore Catechism and in a new English translation of the Scriptures. On the whole, a magnificent example of knowledge, apostolic zeal and devotion.

#### TEACHERS AND SPHERES OF EDUCATION

##### *Teachers.*

**The Beda Book. An Anthology.** London, Sands and Co Ltd., 1957, 300 p., 16/ . — The English College in Rome, known as "The Beda"

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1. Review sent by Rev. R. P. GILLEMAN, St. Xavier's College, Calcutta.

chiefly intended for the sacerdotal training of adults and converts coming from England, is characterized by its spirit, methods and activities in the very centre of Catholicity. Catholic circles, and indeed many non-catholics, will be interested in the publication, in volume form, of articles from the *Beda Review*, written by its own students during the past twenty-five years. Side by side with the actual College life, Roman life is depicted in a very picturesque manner. This book reveals the eminently apostolic spirit governing this centre of formation.

DOYLE, Charles, Hugo. — **Little Steps to Great Holiness.** London, Sands and Co, Ltd., 1957, 266 p. 15/-. — Twelve conferences addressed to religious of both sexes on the ordinary means of perfection: presence of God, fight against discouragement, hope, silence, etc. Words and examples taken from Holy Scripture, from the lives of saints or from wellknown personalities set the tone, lead to practical applications and are within the reach of the simplest souls. Ascetical speculations, as such, are not included, on the other hand certain scriptural narrations are very fully commented. In the space of four months this book has had three editions.

KELLY, Gerald, S. J. — **Guidance for Religious.** London, Herder Publications, 1956, 322 p., 18/- . — In these pages, the author puts into effect the definition he gives to spiritual direction: 'an instruction and encouragement in the ways of perfection.' The nine first chapters are specially concerned with spiritual direction to religious and nuns: the remaining eight are on direction given by religious of both sexes. An extremely interesting double perspective. In the first, thoroughly well explored, the adaptations required on entering the religious state give rise to psychological investigations on affective maturity, family spirit and particular friendships. Two chapters are devoted to the duties, and deviations, of fraternal charity. Finally, the moral, ascetical and canonical aspects of confession and the Sacrament of Penance are fully envisaged. As regards the direction of lay-folks by religious and nuns, the assertions are less well-defined and rather mixed, though remaining useful: the vocational adviser, prayers, subjective sin, etc. This work denotes a very wide experience in its author.

### *The Family.*

**Catholic Family Action.** Collegeville, The Liturgical Press, 1956, 48 p. \$ 0.30. — This handbook on family action comprises a theoretical and a practical section. The first shows how family action takes its place in the lay apostolate and Catholic Action. The second describes the technique of this action in its three principal elements: the cell, reunions and inquiries. The whole constitutes a very precise and well-adapted plan of activities.

**Towards Happiness and Holiness in Marriage.** Washington, The Family Life Bureau, 11 fascicules of 12 to 22 p. — Instructions on married life given in eleven lessons presented in leaflet form complete with folder. Addressed to engaged and young married couples, these lessons envisage



every aspect of marriage ; religious, moral, psychological, physiological and economic. A large staff of competent priests, religious and seculars collaborate in the production of these courses which are of undoubted use.

WEISER, FR. X., S. J. — **Religious Customs in the Family.** Collegeville, The Liturgical Press, 1956, 96 p., \$ 25. — The many religious practices of daily Christian life : Mass, the Sacraments, holy water, the sign of the Cross, etc., and seasonal practices such as the feasts of Advent, Christmas, St. Nicolas, Our Lady, etc., have given rise to a number of Christian traditions and customs universally known and observed. Unfortunately, their religious meaning is losing ground and their message is no longer fully understood. With much tact, Fr. Weiser tells parents how to observe these traditions in a manner conducive to the penetration of the Church's liturgy within the home and the sanctification of its members.

### *The Missions.*

CONSIDINE, John, J. — **Africa.** New York, Dodd, Mead and Company, 1955, 398 p., \$ 4.00. — Father Considine's travels throughout Africa placed him in close and at times familiar contact with its populations, civil authorities and Catholic Missionary activities. The resulting book, together with considerable information on the mentality, customs and life of the natives as seen by an American, supplies a great deal of documentation on Catholic life in Africa. There is nothing dry in this description as it is part of a lively, picturesque and anecdotic narration of his travels. At the end of the volume statistics will be found on the religions, Catholic Missionary personnel (priests, brothers, nuns, catechists) and the American Catholic Missionary contingent. A very useful book for the teaching of Church history.

## AIMS AND HIGHWAYS OF RELIGIOUS FORMATION

### *Bible.*

**The Holy Bible. Sapiential Books.** — Paterson, St. Anthony Guild Press, 1956, 712 p. — The Confraternity of Christian Doctrine continues its universally appreciated translation of the Bible. This third volume contains the Sapiential Books : Job, the Psalms, the Proverbs, Ecclesiastes, the Canticle of Canticles, the Book of Wisdom, Ecclesiasticus. Members of the Catholic Biblical Association of America are giving the greatest care to this translation which has the support of the Episcopal Committee of the C. C. D. and is an important event in the Catholic life of the United States (see *Lumen Vitae*, Vol. X, 1955, p. 229-233).

LLOYD, Teresa. — **A Further Bible Story Book.** London, Sands and Co., 1956, 190 p., 9/6. — To the first collection of extracts from the Old Testament, **A First Bible Story Book**, intended for children, the author now adds extracts intended for boys and girls. These are stories not dissertations. The main idea : God's love for us, emerges throughout. Catechists

will find here invaluable help in bringing home to their pupils the profound meaning of Christian teaching.

PIERIK, Marie. — **The Psalter in the Temple and the Church.** Washington, The Catholic University of America Press, 1957, 102 p., \$ 2.00. — The singing of the Psalms has a considerable place in the liturgies of Israel and of the Church. This book, written by a celebrated expert, proposes the study of the semitic melodies as used in the Temple, and the gregorian chant which the Church employs for the Psalms. In its historical framework of psalms and gregorian plainchant, this is a most interesting and enlightening essay. Practical directions and diagrams complete the work.

### *History and the Testimony of the Church.*

PUTZ, Louis J., C. S. C. — **The Catholic Church, U.S.A.** Chicago, Fides. The history, organization, various aspects and influence of the Catholic Church are here set forth by twenty-four specialists. Thanks to this collaboration, each chapter gives in synthetic form a great wealth of matter, the only inconvenience being the absence of tonality and certain omissions, from which this work is not entirely exempt. It is none the less an objective and well-documented production, creating a fascinated interest in American Catholicism. The essays are divided into three sections. History and the Structure of the Church in the United States; regional diversity of the Church; influence of the Church on the national community. Some chapters deal specially with religious formation: the Catholic School system in U. S. A., the American Catholic and intellectual life, lay-apostolate in Chicago. We strongly recommend this book to our readers.

SCHNÜRER, Gustav. — **Church and Culture in the Middle Ages.** Translated by George J. UNDREINER. Paterson, St. Anthony Guild Press, 1956, 592 p., \$ 7.50. — The historical works of Prof. Schnürer are sufficiently wellknown. It is fortunate that an English translation of this volume which concerns a period of Church history which many Catholics ignore, should have been published. The achievements of St. Ambrose, of St. Augustin, of such Popes as Leo and Gregory the Great, the establishment and apostolic work of the great monastic centres, the first occidental renaissance under Charlemagne, are here related with evident care for historical accuracy and in a pleasing style, enlightening Catholics and Non-Catholics alike on the work of the Church during those unsettled centuries (350-814) which were shaping a new world.

BUEHRLE, Marie Cecilia. — **Rafael Cardinal Merry del Val.** — This biography, based on souvenirs related to the author by friends of St. Pius Xth's famous Secretary of State, as also by others who had contact with him in special circumstances, is a token of admiration. His whole life from early childhood to his deathbed is related in detail and many events of that troubled period of the Church's history here find their place. Some readers will regret the absence of the criticisms levelled at Cardinal Merry del Val during

his lifetime, but the book will produce in the young a great love and attachment for the Church.

CLOUPEAU, J. — **In the Land of Taboos.** Translated by J. M. DARBY, Paterson, N. J., St. Anthony Guild Press, 1957, 144 p., \$ 2.00. — The life of Father Chanel, Marist and proto-martyr of Oceania, constitutes a shining "testimony" for our young Catholics, and the English translation of Fr. Cloupeau's book should be warmly recommended. The shepherd-boy, the seminarist, the priest, the religious, the missionary comes back to life in these fascinating pages, which give our young people an example of Christianity carried to the point of heroism.

LAWRENCE, Claude, O. M. I. — **Bridge of Sighs. Fr. Guillaume's Trials.** Colombo (Ceylan), Catholic Press, 1956, 138 p. — Father Guillaume, Oblate of Mary Immaculate, died a saintly death in Ceylan, where he exercised the ministry for 54 years and sanctified himself in the midst of unceasing interior trials. His "Journal Intime" brings back to life the main elements of his spiritual life and the hundred and one occasions on which he practised Christian virtue, often to a heroic degree. To the young, Father Guillaume's example is a shining indication of the true meaning of life and of the soul of all apostolate.

LIDDY, A. J., F. S. C. — **Chalk — Dust Halo.** A Life of Blessed Benildas. London, MacMillan and Co Ltd., 1956, 124 p., 6/-. — Brother Benildas will remain an outstanding figure of the 19th Century Catholic teaching, because, as we read in these pages, he was always intensely, though unaffectedly, a spiritual son of St. John-Baptist de la Salle. The chapter entitled "The Religious Instructor" while telling us that Br. Benildas' favourite textbook for religious classes was Fr. Collot's, also shows how he had aroused real enthusiasm among his pupils for the Catechism lesson. A fine and topical example.

### ***Pastorate and Preaching.***

DRINKWATER, Fr. — **New Sermons and Readings.** Farnworth, Catholic Printing Co, 1957, 118 p., 9/6. — In common with all the sermons and instructions planned by Canon Drinkwater, these show a profound knowledge of the Christian Message and a special talent for adapting it to the faithful on all liturgical occasions. All the Sundays of the year, many Saints' feasts and other special feasts are the subject-matter of plans synchronizing doctrine with directives of Christian Life in a pleasingly original manner. The author makes use of the opportunities created by evening Masses.

LOCHET, Louis. — **Son of the Church.** Chicago, Fides Publishers Association, 1956, 256 p., \$ 4.50. — Through this English translation Fr. Lochet's remarkable articles on apostolic work in the Church will reach a wider public. In his usual style, the author studies his subject as a theologian and an eminently supernatural man of action, and this gives us on the mystery of the Church, the life of its apostles, the missionary spirit and the call to

missionary work in this century, a teaching which should inspire all who aim at a fruitful apostolate.

### ***Lay Apostolate.***

BUEHLER, Catherine. — **A Guide to the Lay Apostolate.** New York, Carillon Press, 2<sup>d</sup> Edit. 1956, 59 p., \$ 1.00. — This well-edited pamphlet is made up of extracts from the speeches of Pius XIIth, and of several Cardinals, Bishops and ecclesiastics as also from writings of the 1st Congress of the Lay Apostolate. Their value and usefulness are evident thanks to a classification which embraces the nature of the lay apostolate, its exigencies, conditions of service and varied aspects. It is a pleasant surprise to find summarized in a few sentences, directives and instructions too often obscured by long-winded developments.

HALEY, Joseph, C. S. C. — **Apostolic Sanctity in the World.** Notre Dame, University of Notre Dame Press, 1957, 210 p. — The reasons, origin, functioning and development of Secular Institutes are here explained under five principal headings: the Christian in the world (personal sanctification and apostolate). Total dedication in the world (apostolate, evangelical councils). The Secular Institutes in the Church. Ecclesiastical documents on the Secular Institutes. Secular Institutes and Pious Unions of North America. This book, written in collaboration, represents a summa of instructions on doctrine and asceticism, as also of information on lay spirituality. His Ex. Mgr. Waters, Bishop of Raleigh, recommends it to the members of the Hierarchy, to priests, religious and lay-apostles. A bibliography of 14 pages at the end of the book, gives the list of works and articles published up to 1956.

### STUDIES ON THE CONTENTS OF RELIGIOUS FORMATION

McQUAID, John, C., Most Rev. — **Wellsprings of the Faith.** Dublin, Clonmore and Reynolds, Ltd., 1956, 234 p., 18/-. — This selection of pastoral letters and speeches on education is of a high doctrinal and literary value. The pastoral letters unite exhortations and directives with a firm and high-minded dogmatic teaching. Their subjects are the fundamental Christian truths, the main channels of grace, the last ends and the Blessed Virgin Mary. On matters of education a serious study on the rôle and aims of Catholic education ends with a parallel between this education and sane philosophy. No less instructive are the scientific and historic views given on the occasion of the Centenary of Dublin University, and a visit to Sydney University and various Congresses.

VAN NOORT, G. — **The True Religion.** Cork, The Mercier Press, 1957, 324 p., 30/-. — This translation of the handbook on dogmatic theology by Van Noort will be very welcome in English-speaking countries, where such treatises are rather scarce. As, despite its value, this work is rather out of



date in its teaching of theology, the present edition has been revised in accordance with the most recent decisions of the Church, the progress of exegesis and the other branches of positive theology. The entire work amounting to ten volumes will appear as and when they are produced. We have in hand the first volume divided into two main sections : a scientific analysis of religion in abstracto ; an exposé of the truth of the Catholic Religion. These pages faithfully reproduce the erudition and lucidity of the original work.

SCHORSCH, Alexander, C. M. et Dolores SCHORSCH, O. S. B., Sister. — **Our Lord and Our Lady.** New York, Philosophical Library, 1957, 180 p., \$ 4.50. — This work shows the parallelism of the prerogatives of Christ and of the Virgin Mary in the Redemption. The first four chapters explain the Fall and God's plan of Redemption : the ten following chapters draw a constant parallel between Jesus and His Mother in the realization of this plan : Jesus and Mary absolutely without sin : Jesus and Mary ever virgins : Jesus Redeemer and Mary associated as Co-Redemptrix : Jesus and Mary mediators : Jesus and Mary exalted above all creatures, etc. This parallelism is very enlightening, as much for Christology as for Mariology, but it needs to be used within the limits of a healthy Marian theology equally balanced between errors of excess or default.

MARTINEZ, Luis, M., His Exc. Mgr. — **The Sanctifier.** Paterson, St. Anthony Guild Press, 1957, 332 p., \$ 4.00. — When writing this book, now translated into English by Sister M. Aquinas, O. S. U., the original title being *El Spiritu Santo*, the famous author had in mind to bring souls to give the Holy Spirit His rightful place in spiritual life. This ascetical intention already shows itself in the titles of the four main sections of the work : True Devotion to the Holy Ghost — the Gifts — the Fruits — the Beatitudes. Throughout the whole length of the work, the analysis of dogmatic thoughts leads to the action of the Holy Ghost on spiritual life in general, on the attitudes of the soul, and on the practice of the theological and moral virtues. The most moving considerations are here associated with enlightening thoughts : such as that which shows us the Cross as the summit of devotion to the Holy Spirit. This work is a useful addition to the writings on the Holy Spirit.

LEEMING, Bernard, S. J. — **Principles of Sacramental Theology.** London, New York, 1956, 690, 301 p. — The originality of the planning of this work is revealed by the titles of the six sections comprising it : The Sacraments and Grace — The Sacraments and Character — Sacramental Causality — The Institution of the Sacraments — Conditions required for the Ministry — Sacramental Economy. These demonstrate clearly the " historical evolution " of doctrine and of the practice of the sacraments, where errors, controversy with heretics and discussions among theologians have brought about a better understanding of the authentic teaching of the Church. In addition, the author studies very thoroughly the sources, proofs and meaning of this teaching, dwelling on the great thesis with which theologians are particularly concerned. Courses of religious instruction on the sacraments will derive great benefit from these pages on positive and scho-



lastic theology. The bibliography of 32 pages at the end of the volume enumerates the very latest works.

BRODIE BROSNAN, Joseph. — **The Bishop and the Presbyterian.** Farnworth Catholic Printing Co, 1957, 48 and 71 p., 7/6 d. — In these pages the author studies closely the nature and powers of the presbyterate and the episcopate, basing himself on the teaching of St. Thomas. We will not analyse here this very clear statement of controverted and difficult questions, but would point it out to educators desirous of pursuing the subject.

#### GENERAL METHODOLOGY

**The Year Book of Education 1957. Education and Philosophy.** London, Evan Brothers Ltd., 1957, 578 p., 63/-. — Proposing as subject "Education and Philosophy", this 19th volume of the *Year Book* describes in its three first sections certain main currents of traditional philosophy which particularly influence education, (nationalism; psychology) and the principal national systems of education. The three following sections contain historical examples (Moslem schools, Jesuit schools) and information on such institutional experiments as Montessori Schools, and finally, a review on the teaching of the philosophy of education. The science of education has much to learn from these highly intellectual pages, representing the most varied philosophical opinions reflected in the many diverse systems of pedagogy. We draw the reader's attention to the two chapters on the Catholic concepts of education. *The Roman Catholic Colleges of Québec*, by Fr. R. Duval, and *The Jesuit Schools* by Fr. Lawson, S. J. In describing the origin and evolution of education in Jesuit Colleges, beginning from the Constitutions of the Society, the Ratio Studiorum, but more particularly the Spiritual Exercises, Fr. Lawson achieves a very interesting synthesis.

STAFFNER, H., S. J. — **The Art of Teaching Catechism.** Nagpur (India), Pushpa Publishers, 1957, 32 p., 15 nP. — Some talks to nuns are here summarized in eight chapters; they are so many masterly sketches on the aim of religious instruction. The inherent unity of our Message; the psychological method; teaching the Commandments; etc. Fully acquainted with the progress of catechetical teaching in general, and more particularly with the state of catechetics in India, the author places clearly before catechists and teachers of religion the essential elements, both theoretical and practical, which go to make a sound and profitable course of instruction.

DRINKWATER, Fr. — **Third Book of Catechism Stories.** London, Sands and Co, 1956, 243 p., 12/6. — Pursuing this collection of stories and passages intended to help teachers in their explanation of the Catechism, the author has carefully searched through actual relations of facts and stories, for the apt words and sentences, at times even humorous, which throw light on one or other aspect of Christian Truth. This association of very recent events and pronouncements with stories taken from the Bible and from the world's

history greatly helps our children in understanding and memorizing. Another good point in this book, is the great variety of short, stimulating stories, used in preference to long narrations.

### SPECIAL METHODOLOGY

#### *Initiation to Prayer and Spiritual Life.*

ROHRBACH, Peter Thomas, O. C. D. — **Conversation with Christ.** Chicago, Fides Publishers Association, 1956, 171 p., \$ 3.75. — This work of initiation to mental prayer based on the teaching of Ste Teresa, cannot fail to interest grown boys and girls longing to live a deeper Catholic life. Together with a very simple method of mental prayer, clearly explained without unnecessary lengths especially in the second and third parts of the book, they will find here the highest degrees of Christian spirituality and intimacy with God. Two practical methods of mental prayer bring into vivid light Carmelite spirituality.

GOLLAND TRINDADE, Henrique, His Exc. Mgr. — **Recollection. The Soul of Action.** Translation by Conall O'LEARY, O. F. M. Paterson, N. J., St. Anthony Guild Press, 1957, 166 p., \$ 2.00. — Written in Portuguese by the Bishop of Botucatú (Sao Paulo, Brazil), this short treatise on recollection appears as a message addressed to Catholics of all ranks and classes, proving to them the necessity of insuring, through the exercise of the presence of God, a constant union with Him and the fruitfulness of their works whether apostolic or secular. Having spoken of recollection in the life of God and of Our Saviour, the author shows how it must become part of all the phases and institutions of human life. One of the last chapters speaks of the happiness attained through recollection. Illustrated by many examples and citations, this teaching will greatly help adolescents to deepen their spiritual life.

PERIN, William, O. P. — **Spiritual Exercises.** London, Blackfriars Publications, 1957, 88 p. — This modernized edition of the Spiritual Exercises, first published in 1557, meets the wishes of so many of our contemporaries to return to the origins. In this book we contact the works of the Flemish priest, Nicholas van Ess, who drew his inspiration from the Exercises of St. Ignatius, and relive the early days of a spirituality adapting to modern times the great ascetical orientations of the Middle Ages. Each of these ten exercises add to a wealth of contents a profound devotion drawn more particularly from meditation on the Passion of Our Saviour.

#### *Formation of Adults.*

VAN DOORNIK, N. G. M. — **Lord, That I May See.** The Faith of the Catholic. London, Herder Publications, 1956, 256 p., 9/6. — The chief concern of the author is the religious formation of Catholic and non-Catholic adults. To this end, he seeks to convince them above all that Catholicism is

the Kingdom of the Redeemed through the grace of God, of the adopted sons of God, heirs to eternal beatitude. His apostolic, doctrinal and moral statements are based on this fundamental fact. Pleasant and instructive, this book gives evidence of the progress made in expounding the Catholic Faith. From the typographical point of view, it leaves much to be desired.

QUEEN'S WORK PAMPHLETS. St. Louis, Miss., The Queen's Work, 1957, 32 pages each, 10 cents. — **So you are a Parish President, TV and We, Our Lady of the Kremlin, How to Rate Your Family, Catholic Marriage Laws, I Teach School and Like It, Decalogue : The Code for Happiness, How Do You Know It's Love ?, " You should Be Going Steady ", What not to Do on a Date, The Thief's Prayer.** — Published in 1957, these pamphlets, like their predecessors, give proof of a very sound knowledge of the spiritual needs of modern man, as of his difficulties and longings. Clearly written and attractive, they place before the general public the dogmatic teachings of Holy Church, its moral and social directives, its liturgy and devotions. On all aspects of life, whether individual, familial, national or even international, these pages shed the light of Christ.

**From Disorder to World Order.** Milwaukee, The Marquette University Press, 1956, 250 p. — On the occasion of the 75th anniversary of its foundation, the Marquette University of Milwaukee organized several courses of lectures. One of these courses had as subject the world problems, which were discussed in eight lectures now appearing in print. All are of a highly intellectual standard. Looking on them from the religious point of view which educators specially need to take into account, we note the lectures by Bela Kovrig and Yves R. Simon, who show the influence of Christian humanism on ideas and events.

## SOCIOLOGY

SPAË, Joseph, C. I. C. M. — **Neighborhood Associations**, The Missionary Bulletin Series, vol. II. Himeji (Japan), Committee of the Apostolate, 1956, 210 p., \$ 2.00. — This historical, theoretical and practical study on the apostolate through " Neighborhood Associations " in Japan, gives valuable information for the pastorate in general, and missionary pastorate in particular. Analysing the theological, sociological and psychological basis of this method, the author necessarily touches upon universal propositions, and also when describing the rôle of the priest, the leader and the individual in these associations. These pages show the reader how a real knowledge of the mentality, customs and manners of any country is not only useful, but indispensable to the spread of Catholicism. He will also see what resources the Church disposes of to meet the difficult problems, both individual and social, which present themselves to a missionary when evangelizing a highly cultured people such as the Japanese.

L. MEILHAC, *Brussels.*

## DIDACTIC MATERIAL

### (International)

#### *Albums, cut-outs, drawings.*

DREHER, B. und STRITTMATTER, H. — **Bildkommentar zum neuen Katechismus.** Werkbuch zum Wandtafelzeichnen, Freiburg, Herder, 1957, 21 × 30 cm., 128 p. — To be able to assess exactly the considerable value of this work, its excellent introduction should be read with great attention, as in it the authors explain the meaning of the drawings to be executed by catechists and pupils. This is much more than just an agreeable pastime; the aim is to elaborate in a progressive manner a suggestive expression of the mysteries contained in the successive chapters of the catechism. The subjects chosen are mostly biblical and liturgical. The drawings, in very good taste, are simple, firm, sober, coherent and dynamic. Their use allows for plenty of freedom and scope, those not considered suitable can be eliminated or replaced. The whole of this "Werkbuch" (work book) has been carefully studied and its technique is eminently practical. It should be a very useful adjunct to the living words of the catechist.

HOLE, W. — **The Life of Jesus of Nazareth.** London, Eyre & Spottiswood, 1956, 100 p. and 100 illustrations. — Excellent reproductions, in colour, of the life of Our Lord. See review of films: *Lumen Vitae*, X, p. 189, French Ed.

MONTJUVIN, J. — **Panorama d'histoire biblique.** Paris, l'École, 1956, Broadsheet — two metres × 18 cm. large. — See *Lumen Vitae*, XII, p. 571.

WOOD. — 1) **Gospel Picture Books.** Albums, see following rubric, — 2) **Cut-out Sheets.** Christmas Crib, Easter Garden. London, S. P. C. K. each 48 × 63 cm. Cut-outs (Crib; the Empty Tomb on Easter Sunday morning). Rocks and figures size 20 cm. good colouring but rather sentimental presentation.

#### *Large or small pictures.*

FAUSTINUS. — **Godsdienstmateriaal voor het flanelbord.** Tweede reeks, nn. 41-48. Bards (Pays-Bas) J. de Weyer. — Following on the first series, a second is in course of production. It will comprise further Gospel scenes, scenes from the Old Testament, the liturgy and catechetical subjects such as "Our Daily Bread" and "The Pope in St. Peter's." The section on the Mass can be obtained separately (nn. 41-45, B. Fr. 600). Three folders show the altar, the sacred vessels and the vestments. The fourth represents about fifteen points of the Mass, in a descriptive manner only; the planning of the fifth folder classifying the parts of the Mass in accordance with the plan of a patrician roman villa is, we think, less



successful. A separation between the so-called "Fore Mass" and the "Sacrificial Mass" should be avoided. In the first part the Prayer is more important than the Gloria; in the second, divisions in three places are not helpful to the unity of the sacrificial repast. But these figures can be used in a better sequence. This series provides rich and colourful materials to use with the flannel board for Eucharistic catechesis.

**Catechetical Pictures.** 1) Size  $32 \times 25$  cm. coloured on black background. 2) Reduced sizes  $10 \times 13$  cm. outlined on white background. Caluire (Rhône), Abbaye de la Rochette. — The series on black background, made of different coloured papers, is suggestive, discreet, decorative and sometimes rather strange. Subjects: about 40 O. T., 100 N. T., 50 B. V. M., 150 Saints. The reduced sizes — of which many seem to us more successful than the originals — can be used in the catechism note-book as a help to interior life and prayer. Subjects: 20 pictures corresponding to the cycles before and after Easter; the series for Advent is in the course of preparation.

KLEMENT, J. — **Das Heilige Messopfer** (für die Tuchtabel). Wien, Oesterreichische Lehrmittelanstalt, Hofenstauengasse 1, 1956,  $122 \times 85$  cm.; with commentary. — Large sheet comprising about forty detached figures — altar, liturgical ornaments and accessories, the main attitudes of the priest and acolyte (flexible arms) — allows for the presentation on the flannel board, in very clear, detailed and living manner, of the ceremonies of the Mass. Very good drawings, bright colours, chiefly red.

MAGSAYSAY, A. — **My Jesus and I**. Konosha, Wisconsin, U. S. A. My Mission House. 40 colour plates  $56 \times 84$  cm. — intended for infants, to illustrate prayers and commandments. Clear and agreeable, though sentimental, presentation.

WOOD, E. A. and BRISLEY, N. K. — **Biblical Pictures** (Tableaux bibliques), London, S. P. C. K. — This collection, of a traditional nature, comprises several series composed in a harmonious, brightly coloured manner, and treated in a religious way: — 1) *Biblical Teaching Pictures*  $35 \times 52$  cm. 57 subjects N. T. and 24 O. T. by E. Wood, together with 12 parables by N. Brisley. — 2) *Giant Picture Books*. The same Gospel pictures in 8 large books containing 8 pictures each. — 3) *Gospel Picture Books*. Same dispositions as the preceding, but presented in smaller size  $11 \times 18$  cm. — 4) *Biblical Cards*. Same subjects as the *Teaching Pictures* reduced to  $9 \times 14$  cm. — 5) *Background Pictures*. 4 subjects (the last one not yet available). Bethlehem, Nazareth, Jerusalem, Lake of Galilee. — Pictures and books can be obtained separately, thus allowing for an appropriate choice. Their practical size and reduced prices make these pictures of special value for giving instruction to smaller groups of children.

### *Stripfilms and Transparencies.*

a) Bible. — **Old Testament and Life of Jesus**. Prod. Ancora. Edit. I. V. A. C. 22 and 6 films in colours. Contrasted colours, neat drawings, illustrating biblical texts in a literal way. For infants.



DANSE. — **Terre Sainte.** 50 coloured views with commentaries. Paris, O. S. E. F. — To help our pupils as well as adult audiences to return to Gospel truths, Palestinian film projections are very necessary. This series, reduced in size, presents a happy choice of sites, landscapes and actual monuments, together with the ancient staircase of the Gallicante, few figures. The bright tones are admirably reproduced in Eastman Colours. The views are mounted separately under slides which greatly facilitates their use ; but having no glass cover they are liable to deteriorate. Few historical facts are given, an appropriate text of the Gospels being attached to each picture.

HOLE. — **Vie de N. S. J. C.** Ukkel, Stopfilm Service, 80 colour films (can also be sold singly). See: Review of Films, *Lumen Vitae*, X, p. 189, French Ed.

KAIVERS, P., S. J. — **De Qumràngemeenschap ten tijde van Christus.** Leuven, C. P. O. n. A. 3520, 48 views. — Photographs of the districts and objects discovered, relating to the Qumrân Community. The commentary gives a scientific description.

NELSON. — **Ancien et Nouveau Testament.** Ukkel, Stopfilm-Service, 100 colour transparencies (single or in series). — See Review of Pictures: *Lumen Vitae*, X, p. 187. French Ed.

**Rabboni.** Ukkel, Stopfilm-Service, S. C. 131-133, 3 films in colour. — New Testament. Plain unadorned pictures. For children.

WEYMEERSCH. — **Sur les pas du Christ.** Bruxelles, I. V. A. C. C. 81-85, 5 films in colour, with commentary (also in Dutch). — Palestinian figures and sites taken in 1953 showing a certain analogy with those which obtained at the time of Our Lord. These excellent photographs will complete, by their subjects and numbers (214) other series of Palestinian views, more especially landscapes.

b) Liturgy. — CROEGAERT. Chan, A. — **La Liturgie des Sacrements.** 7 series (colour films, also black and white or colour transparencies). Photographs and Reproductions L. Hoelen, Kapellen. — Pictures of ceremonies. For the Holy Eucharist, the Mass is not reproduced, the administration of Holy Viaticum being shown instead. The rubrics are closely followed. For Confession, the symbols of contrition etc., are represented on the confessionals. But in no case has the author resorted to scenes of the Bible or actual life in order to throw more light on the significance of the sacraments. Clear and natural coloured photographs.

**Het Misgewaad** (Mass vestments). C. P. O. privaatstrook P. 1067, 63 views. — The beauty of liturgical vestments, replaced in their historical context, is enhanced by the good photography of this strip and leads to a better understanding of the sacred character of prayer and religious experience.

**Het Vormsel.** 's Gravenland, Lumen, n. 1142, 36 views. — The authors show themselves experts in the handling of film-strips which they use to create an atmosphere of meditation and not only for purposes of instruction.

The difference between baptism and confirmation is not made sufficiently clear, but the necessity of being a witness is faithfully stressed. The choice of photographs will also interest adults.

**Zoals de Vader Mij Gezonden heeft, zo zend Ik u.** 's Gravenland, Lumen, n. 1154, 40 views. — A respectful and sympathetic presentation of the priesthood, testifying to the love of God, made in an up-to-date and striking manner. For 10-12 years. Can be recommended.

c) Doctrine and Life of the Church. — **Contemplatie.** <sup>W</sup> Amsterdam, Encepe, n. 394, 40 views. — The nuns of the Convent of the Augustinian Sisters of Maarsen (Utrecht) who devote their lives to contemplative prayer. Careful photography, well-adapted, quiet commentary.

**Een dag met de Paus.** Leuven, C. P. C. n. X. A. 3810, 59 views. — All the things here shown were not accomplished in one day, but they give a general idea of how the Pope carries out his daily heavy task of service to the Church, especially in the course of his numerous audiences.

**Godsdienstcursus voor 18-jarigen.** Hilversum, P. O. C. n. 474 L. 51 views. — Very well adapted to the general aspect of the Christian vocation of our times and intended for young people of 18. These excellent photos taken from modern life and art are more in the nature of atmosphere than of illustration, more the accompaniment than the melody. Good use is made of the symbolical value which keeps the main rôle for the living words of the priest.

**Katechismus.** Leuven, C. P. O. nn. A. 3830-3834. — These five strips complete that part of the Credo (Holy-Ghost, Church, last ends) of the catechetical series reviewed in *Lumen Vitae*, X, p. 607.

**De Katholieke Kerkgemeenschap.** 's Gravenland, Lumen, 29 views. — As is most legitimately desired nowadays, the point stressed here is the ecclesiastical community: the Church, that is the Christians united to Christ. The introduction is rather longer than necessary and the continuity of ideas a bit vague, but the views following and their commentary, accessible to children, do enable us to recognize in the Church the Christian community, holy though still sinful in us, called to live actively her vocation in faith and charity.

**Paus Pius XII.** 's Gravenland, Lumen, n. 1051, 57 views. — The high and universal significance of the Sovereign Pontificate which Pius XII exercises among us, is here rendered in a very appropriate manner. This strip reaches its full value when it is fitted with its sound-disc 30 cm. long-playing 33 t. (time — about 1 hour) on which a musical accompaniment and the voice of Pius XII is also recorded. To be recommended.

Marcel VAN CASTER, S. J.

IMPRIMATUR

Mechliniae, 14 Martii 1958

† L. SUENENS, *Vic. gén.*